

sam moffett. sm-lec\kor-bear.lec

KOREA: THE LITTLE BEAR

My focus in this hour will be on aspects of the history of Christianity in Korea, with reference, where possible, to its point or points of view on the ethical problems of peace and war. and with Korea as part of East Asia.

I. Introduction. In some of my more light-headed moments, I think of East Asia as the continent of the three bears, and of Korea as the Little Bear in the story of Goldilocks and the Three Bears. The three bears are China, Japan and Korea.

In my version of the story, China is Papa Bear, a huge, old, lumbering male which, after 2,500 years of cultural life still indelibly stamps the whole continent with his image. Japan is Mama Bear, though as far as Korea is concerned she hasn't a maternal bone in her body. But she does claim descent from a goddess not a god, and if she is a she-bear, she's a radical feminist bear, recently neutered militarily, but still with very, very sharp economic claws. Korea, as I said, is the Little Bear, a genuine bear--the bear is her legendary totem. But now Korea prefers to be called one of the "little tigers" of the new Asian economy. South Korea's economy, despite deression is probably still the 11th largest in the world.¹ In any case she's not a "little bear" any more; she has turned into a prickly teen-ager--temporarily and painfully schizoid but determined to be no longer ignored as a full member of the East Asian family of nations.

What about Goldilocks? Well, Goldilocks ^{doesn't} fits in very nicely to my version of the story. ^{In the story - she owns the house. ^ But in E. Asia she} Goldilocks, ~~we must remember,~~ is not the owner of the house; she's an intruder--a fair-haired alien foreigner, and she's the one who doesn't belong in the house, ~~not the three bears~~. East Asia belongs to the three

¹ The (London) Economist, Oct.1,1994, (Survey insert, p.4, and text, p. 136).

bears. But from that point on the story begins to unravel; it doesn't really fit East Asia. In the first place, unfortunately Papa and Mama Bear aren't married, and Korea would not want to belong to either China or Japan, not even if they were married. Korea has spent most of her national life desperately trying to avoid being adopted and abducted by Asian imperialism. I once asked a wise Korean, a very prominent Christian university president who later became Education Minister, and Chancellor of the Korean Senate (Dr. George Paik), "What has been the greatest achievement of the Korean people?". He thought a while, then said, "Perhaps our greatest achievement is that after four thousand years we are still Korean."²

The East Asian continent, alas, is not a family, it's a neighborhood, and not a Christian neighborhood. It has yet to accept the Christian principle, "Love thy neighbor as thyself". But then, neither have too many Christian neighborhoods, and if Christian nations don't follow the rule, how can we expect non-Christian nations to do so. My thesis will be that perhaps we can, because, to make a highly debatable generalization, somehow and in some ways Korean Christianity seems to me to be more Christian than our own older, tired, declining, mainline American brands of the faith.

Besides, Koreans know more than we do about the horrors of war and the illusions of peace, and they know it from the worst kind of perspective, that of the losers, not the winners. In the last 1300 years Korea has suffered from 278 foreign invasions. So before we lecture the Koreans from behind our comfortable thick American security blanket, let us see if we can understand their viewpoint, which is basically a small-nation mindset, shaped by centuries of fear of outside attacks.

It has two parts, that underlying national ethic. This is how they might describe it: 1) Our wars are justified because

² Samuel H. Moffett, The Christians of Korea, (NY: Friendship Press, 1962), 14

centuries of fear of outside attack.

It has two parts, that underlying national ethic. This is how they might describe it: 1) Our wars are justified because being willing to fight has been the only way we have survived as a nation; and 2) When we Koreans lose a war, as we usually do, accommodation or compromise is justified because that is the only way we can survive as a people. The first part, the national survival element is almost universally accepted by Christians and non-Christians alike. I have been told that 50% of the South Korean army today professes to be Christian, and though that figure is surely exaggerated, the fact that anyone could think it is impressive. The second part of their ethic, personal survival by accommodation, is widespread, but not universal in Korea. Accommodation to power is a national trait in all small countries, but for Korean Christians it has not always been an acceptable response, as Korean church history demonstrates. //

II. History.

I. To begin with the present, not the past, I must make very clear that Christianity can no longer be dismissed as an alien blip on the screen of Korea's long history. In Korea, Christianity is Korean. Native Christian indigeneity is rare in Asia which has historically been the most resistant continent to Christian missionary expansion.³ We find it in a very old form in India, the St. Thomas Christians, and in Lebanon, and in a later but numerically most prominent model in the Philippines where 90% of the people call themselves Christians. But in Korea it is a very surprising, very new phenomenon, only fifty or sixty

³ Ranking the major continents by ratio of affiliated Christians (adherents, not full church members) to the total population:

Latin America	- 97%
Europe	- 81%
North America	- 70%
Africa	- 53%
Asia	- 07%

years old as a major presence. ⁴

But however new the phenomenon may be, Christianity is no longer a foreign religion in Korea. Let me throw in some statistics here which support that statement. Korean Christianity is the most influential and measurably the largest active religious community in the country.⁵ Most people still think of Korea as Buddhist, and Buddhism is strong but it has not been the dominant religion of the country for 500 years, ever since a new dynasty, Confucian, banished it from the cities to the hills in the 14th c. for corrupting the former dynasty.⁶ Some still call it Confucian, but Confucianism as a religion has almost disappeared. Christianity's nearest rival might be the

⁴ The percentages of Christians (adherents) in Asia's largest countries (with populations of 25 million or more): China 6% of 1,214 m., India 2.6% of 904 m., Indonesia 12-15% of 196 m., Pakistan 2% of 142 m., Bangladesh 0.5% of 132 m., Japan 2.5% of 126 m., Vietnam 9.8% of 75 m., Philippines 90% of 70m., Iran 0.4% of 64 m., Thailand 1% of 60 m., Burma 6.5% of 46 m., South Korea 35.5% of 44 m., North Korea 0.6% of 25 m. (?). In Lebanon the Christian population is estimated at about 40% (Adapted from Operation World, passim.

⁵ According to Operation World, '94 (ed. Patrick Johnstone), membership of Korea's religions are: (Rep.= claim; Gov = census)
 Christians 35.5%=15 m. (Rep. 43.6%=15.6 m; Gov., 19.8% =8.7 m.)
 Buddhists 27.7%=12 m. (Rep. 47.%= 20.6 m; G. 19.1%= 8.4 m.)
 Non-Religious 20.0%= 8.8 m.
 New Religions 5.7%= 2.5 m. (Rep. 15%=6.5 m.; G. 0.8%= 350,000)
 Shamanist 10.0%= 4.5 m. (probably underestimated)
 Confucianist 1.2%= 500,000 (Rep. 24.3%=10.7 m.; G. 1%= 4.4 m.)
 Muslim 0.06%=250,000
 Bahai 0.05%=200,000

⁶ South Korea's religions rank numerically as follows (by adherents in a population of 44 millions, according to Operation World, p. 336; figures for communist North Korea are not available):

Christians 35.3%	=	15,500,000
Buddhists 27.7%	=	12,000,000
Non-religious 20%	=	8,800,000
Shamanist 11%	=	4,400,000 (?)
Confucianists 1.2%	=	500,000
Muslim 0.06	=	260,000
Bahai 0.05%	=	200,000

shadowy heritage of its primal Shamanism but that is a power that has no measurements.⁷

According to an optimistic (but not irrational) count, one in every three South Koreans is a professing Christian (about 14 million adherents out of a population of 44 million).⁸ Even the lowest estimate, based on census returns of church membership, puts the figure at one in four (about 9 million out of 44 million). (Operation World '94, p. 336). (I'd settle for 11 to 12 million).

The President of Korea (Kim Yong-Sam) and his Prime Minister (Lee Eung-Duk) are both Christians (1994). It is no coincidence that our present American Ambassador to Korea (James Laney) is a former Methodist missionary to Korea. There are more Presbyterians in Korea than in the United States. South Korea's capital, Seoul, is "40% Christian, with over 7,000 churches". A visitor returned to America a few years ago, reporting in some shock: Presbyterians began in Geneva with John Calvin, but the largest Presbyterian congregation in the world is not in Switzerland but in Seoul, Korea; Methodists began in England with John Wesley, but the largest Methodist church in the world is not in England but in Seoul, Korea; Pentecostals, as a modern movement, began in Southern California, but the largest Pentecostal congregation in the world is not in Southern Korea

⁷ A 1994 estimate credits Christianity with 35.5% of the population of South Korea, Buddhism 27.7%, Shamanist 10%, and Confucianism 1.2. Higher estimates can be found, but the only other estimate worth serious consideration is a lower one based on the government's census returns: Christianity 19.8%, Buddhist 19.1%, Confucian 1% and no figure for Shamanism. The census methodology for measuring religion has its own flaws.

⁸ But that is not the most optimistic account, which puts the figure at a highly dubious 19 million, or 43.6% of the population. (reported in Operation World '94, p. 336).

in Seoul, Korea.⁹ And the growth of Korean Christianity doesn't stop in Korea. Within a 70 mile radius of where I live in Princeton, NJ, there are reported to be 700 Korean churches.

How did all this happen? How did Korea, on the edge of the continent most resistant to Christianity, produce one of the fastest growing Christian communities in the world. What made the Korean churches grow?

The first contact of the faith with Korea was four hundred years ago, and was anything but a success story. It had all the makings of a disaster. Christianity came to Korea in military disguise in 1593 with 18,000 invading Japanese Christian soldiers, part of a larger Japanese force led by a Japanese Christian general, and with a Portuguese Jesuit chaplain, de Cespedes. As far as we know, the chaplain met no Koreans in Korea, which was providential. He may have been a good missionary to Japan, but he was not a missionary to Korea, and the manner of his coming was not the best way for the faith to enter any country. Had he made more contacts, and had Koreans identified the Christian faith with the Japanese army it could have stigmatized the faith in Korean eyes ever after. But de Cespedes left before that kind of damage was done.

Roman Catholicism came back to Korea 200 years later, at the end of the 18th century, and in the best possible way, though a Korean. It has been a continuing influence in the

⁹ This is how the Christian denominations compare numerically, according to Operation World, '94:

Presbyterian	5,000,000	affiliated;	2,150,000	members
Roman Catholic	2,420,000	"	; 1,360,000	"
Pentecostal	1,300,000	"	; 500,000	"
Methodist	1,050,000	"	; 503,000	"
Korea Ev/Holiness.	960,000	"	; 420,000	"
Korea Baptist	557,000	"	; 177,000	"
Other Prot.	3,100,000	"	; 1,500,000	"
Marginal Xns.	700,000	"	; 250,000	"
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Protestant total	12,000,000		5,000,000	
Roman Catholic	2,500,000		1,400,000	
Marginal	700,000		250,000	

nation's life ever since, though not a major influence until the coming of the Protestants at the end of the 19th century.

In any purposive sense, Roman Catholicism was brought to Korea not by a chaplain from Japan in an invading army in 1593, but in 1784 by a Korean Confucian scholar who went to China to learn about western learning from former Jesuits, and came back converted and baptized in the Christian faith. Not until ten years later did the first foreign missionary reach Korea, and he was not [^]western, ^{er} he was a Chinese Catholic priest (Chu Mun-Mo) sent to Korea by a disturbed bishop in Peking who heard alarming rumors that the Koreans were ordaining their own priests and worshipping not on Sundays but according to the Korean lunar calendar. The Chinese priest entered Korea in 1794, and was beheaded in 1801. Those first hundred years (1784-1884) was the Catholic century in Korea, the century of a persecuted, underground church.

The next century (1884-1984) was the Protestant century. But the basic pattern was the same. As with the Catholics so with the Protestants, Korean Christians have always been one step ahead of the foreign missionary. First the Korean evangelist, then the foreign missionary. In 1884, when the first resident Protestant foreign missionary reached Korea--the American Presbyterian medical doctor, Horace Allen--he soon discovered that a Korean had already started a Christian community in his home village about a day's journey north of Seoul where ~~Protestantism had been planted~~ a whole year before the arrival of its first foreign missionary. It was brought in by a Korean trader, Suh Sang-Yun, who went to Manchuria to peddle ginseng, and came back converted and baptized by a Scottish Presbyterian near Mukden.

For about ten years (1884-1894) Christian progress was severely handicapped by the country's prohibition of public preaching and evangelism which, ^{The rule - Xn edicts etc} though not strictly enforced was always an implied deterrent. Missionary residence was strictly limited to the two treaty ports of Seoul and Pusan. Then came a

war, and church membership skyrocketed. I am not going to claim cause and effect for that sequence, but there are connections between war and the progress of Christianity, sometimes negative, but surprisingly often positive.

As a result of the Sino-Japanese War of 1894-95, and its sequel, the Russo-Japanese War of 1904-05, three things began to favor the Christian cause:

1. The Korean people lost confidence in the power of their old religions, Buddhism, Confucianism and Shamanism to protect the nation.

2. They began to trust the western Christian missionaries as friends and helpers, in contrast to the military aggression of the Japanese colonizers who were robbing them of their independence.

3. As a result, unlike the experience of most of the rest of the third world, Korea's anti-imperialism was not anti-western but anti-Asiatic. And that has made an important difference in the history of the Korean church.

Those were years of traumatic change in Korea. In 1894 when my father watched China's armies march down from the north into Pyengyang, the old capital, with drums and banners and rusty guns and officers chosen on the basis of their skill with bow and arrow, against a Japanese army moving up from the south with quiet decision, discipline and modern guns and artillery, he said he felt he was watching the end of the Middle Ages. The Chinese were massacred in the battle of Pyengyang, the Korean population fled, and the missionary came racing back to urge the refugees to return, to tell them there was always hope, and to help them rebuild.

In the Russo-Japanese war of 1904-05, when my father saw the first Russian prisoners in Japanese prisoner-of-war camps, he said he felt he was watching the end of another age, the end of the age of white domination of Asia. Asia does not belong to us, he told the church back home.

But neither did Korea belong to the Japanese. In 1919

Koreans arose in massive protest against Japanese imperialism imposed upon the peninsula by the protectorate of 1905 and the annexation of 1910. It was a turning point in Korean history.

But before I look at those events in more detail, let me disabuse your mind of two popular myths of the kind with which revisionist history, properly reacting against hagiography, has nevertheless falsely stereotyped the image of Christian missions in general, and Korea missions in particular. The stereotypes are colonialism, and, equally pejorative, fundamentalism.

xx sinister negative power of religious fundamentalism in any religion. That is a regrettable misreading of the history. It is the flip-side of the coin of revisionist mission history, which glitters but is something lighter than gold.. What it doesn't paint as colonialism, it brands as fundamentalism. xx

I won't pretend that there is not some truth to linking Christian expansion with colonialism. Both the Christian church and western empires were moving into Asia in the same places and at the same time. As a scholarly friend of mine has written, "By and large, the missionaries were a breed fundamentally different from their colonising compatriots... They carried the odor of the colonial enterprise with them--much the same way the stale smell of cigarette smoke clings to the non-smoker coming out of a room full of smokers". But complicity and co-conspiracy, no. And in the case of Korea, absurd. As I have already pointed out, in Korea the colonialists were Asiatic.

So too with fundamentalism, if that word is used, as it usually is, in a pejorative sense. True, the missionaries' gospel was a spiritual gospel and their preaching was straight out of the Bible, their theology was conservative, but it was 19th century, mainline evangelical, and 20th century fundamentalism, and their mission was as broad and as wide as the needs of the people. And its transforming effect was explosive. It brought

six social and ethical revolutions to Korea.¹⁰

1) First was the beginnings of an economic revolution. Some of the earliest criticism of the first Protestant missionaries, in fact, centered around their interest in economic rather than strictly religious matters. When Underwood imported kerosene and agricultural implements, and Moffett organized a timber concession on the Yalu River, and Swallen and Adams brought in Korea's first apple trees and started orchards in Wonsan and Taegu, Western commercial traders protested. Such activities were beyond the province of missionaries, they cried. And it galled them all the more that the missionaries were doing it not for commercial gain but to teach Koreans modern technologies and business methods so that they could compete on more equal terms as Western civilization poured in upon them. Christianity was an early force for an economic revolution in Korea.

2) The second revolution was the intellectual revolution. When Henry Appenzeller opened his little Methodist academy in 1886 it was not the Christian faith that attracted students and persuaded the President of the Korean Foreign Office (Kim Yun Sik) to name it "The Hall for the Training of Useful Men."¹¹ Twenty years later the missionaries were writing home, "We are in the midst of an educational revolution. Schools spring up in a night.. The old Confucian scholars lose their proud seats giving place to those who know both Chinese and Western learning...and the course of study used in Christian schools has become the pattern for unbelievers' schools as well... The church schools are in the lead of all, and influence

¹⁰ I have written on this in The Korea Herald, Oct. 19, 1969, "All Life in the Hermit Kingdom Influenced by [the] Ideas [and] Ways of Protestant Missionaries", reprinted as a chapter in
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¹¹ First Annual Report of the Pai Chai Hak Tang, 1888-89, (Seoul, 1889), 1-4.

all." ¹² My father's motto was, "Every time I plant a church, I want to start a school next to it."

3) The third revolution was the fight for women's rights. Nowhere was the revolution wrought by the Christian schools more radical than in the field of women's education. In 1886, a strong minded-Methodist, Mrs. Scranton opened the first school for girls in all Korea with one student, the concubine of an official who wanted his wife to learn English with the hope that one day she might become interpreter for the Queen.¹³ In 1910 that same school, now called Ewha, shocked the old-fashioned by introducing college grade work for women. Whether for women or for men, those first Christian experiments in Korean education were the serious beginnings of an educational revolution that was to shatter the grip of the past on everything from women's clothes to public health.

4). The opening wedge, however, in Protestantism's contribution to the medical factor in Korea's modernization was medicine, not education. It was a medical doctor, Horace Allen, who in 1884 first won acceptance for the hitherto persecuted missionaries, and a year later opened the first legally tolerated Christian institution in Korea, a hospital.¹⁴ In 1900 Esther Kim Park, a woman, returned to Korea with the first American medical degree in Korea. "Medicine has been our substitute for miracle," a missionary once said, not to disparage miracles but in tribute to his medical colleagues.

But perhaps the contribution to modernization in Korea which has most endeared Protestants to the Korean people has been its part in Korea's struggle for freedom and democracy. The

¹² Quarto Centennial Papers Read Before the Korea Mission of the Presbyterian Church.., (Seoul, 1909), 82.

¹³ L. George Paik, The History of Protestant Missions in Korea, 1832-1910, (Pyongyang, 1929), 119.

¹⁴ Horace Allen, "Diary", mss., Aug. 8, 1885; and F. H. Harrington, God, Mammon and the Japanese, (Madison, WI, 1944), 9.

early radical reformers at the end of the 19th and the beginning of the 20th centuries, from Suh Jae-Pil, to Syngman Rhee, to the Rev. Kiel Sun-Ju, all consciously sought alliance with the missionaries. Missionaries and Koreans planned together, beginning in 1901, for the organization of an independent, self-governing Korean Presbyterian church, and that process became a training ground for the practice of principles of democracy and representative government. And when, in the 1930s other democratic institutions fell before the brutal pressures of a military dictatorship, only in the churches could Koreans find a viable conduit for the practice of indigenous leadership.

But it was the great Korean uprising of March 1, 1919, known as the Korean independence movement, to which I alluded above, that provided the first test of that leadership. It also provides what could be worked into an interesting case-study of the early development of a Korean Christian ethic of politics, war and peace.

At that time the Korean Christian community numbered 300,000 in a population of 16,600,000. 215,000 Protestant and 90,000 Catholic.¹⁵ The largest group of western missionaries at the time were also Protestant, 491 out of a total of some 631.¹⁶

Missionary involvement in the revolt was secondary, not primary. The credit for the great non-violent uprising of 1919

¹⁵ The figures for Protestant Christians in 1920 are from Korea Handbook of Missions 1920 (Seoul, 1920), 73, cf. Marlin Nelson, "A Critique of Korean Church Growth (1975-1989)", ACTS Theological Journal, (Seoul, vol. 4, 1991), 86. The peninsula's population then was 16,600,000 (Korea Handbook), 49. Population in 1906 was 9,800,000, correcting earlier census figures (Annual Report, Govt.-General of Chosen, 1923-24), 23; in 1910 was 13,300,000, and in 1923 was 17,900,000 (Ibid.) 4; in 1948 about 30,000,000--twenty m. in south, 10 m. in north (Osgood, Koreans and their Culture), 318.

¹⁶ Parts of what follows about the Independence Movement are taken, with revision, from my article, "The Independence Movement and the Missionaries", in Transactions of the Royal Asiatic Society, Korea Branch, vol. 54 (1979), pp. 13-32.

belongs to the Korean people alone, and in a very large measure to the Korean Christians. The spark that set it off was a Korean Declaration of Independence protesting Japan's colonizing of the peninsula. At a time when less than 2% of the Korean people were Christians, 16 (almost 50%) of the 33 men brave enough to sign the Declaration were Protestant Christians. 15 were Chondokyo, belonging to a syncretistic indigenous sect; and the other two were Buddhist. Japanese police and military response was quick and brutal. The Christians, when first asked to participate, had hesitated. They knew their Bibles but were not tutored in politics. The most significant feature of their agreement to join with a syncretistic, non-Christian sect movement like Chondokyo, and the small Buddhist minority, to oppose a powerful foreign military government that had been in control for fourteen years, was the reluctant promise of the non-Christian leaders to keep the demonstrations strictly non-violent.

It is important to bear in mind that the credit for the great non-violent demonstrations of 1919 belongs to the Korean people alone. Foreign involvement was only secondary, not primary. The uprising caught the missionaries almost completely by surprise. But the missionary response to it is important because it reveals the kind of Christian ethics which the Koreans had learned from them, since all the Christian signers were first-generation Christians, only fairly recently converted.

Let me describe the missionary response as moving through five stages. 1) The first was surprised non-participation, as was the first Korean Christian response to the invitation to join the movement. On March 1, when the demonstrations began, the missionaries, close though they were to the Korean people, had no advance knowledge of the protests. 2) The second was immediate sympathy. Missionaries were outraged by the brutality with which the authorities tried to suppress the movement; they sympathized with its goals, but hesitated publicly to endorse its methods. This finds its parallel in the instant patriotic instinct of Korea's Christians to cry out against

Japanese oppression, and their hesitation to become involved in armed, violent protest.

3) The third stage was indirect support. Within a week missionaries were actively seeking to publicize the protests abroad, seeking recognition of the justice of the Korean demands. My father was among the first to put his name on the line in public and signed a protest against Japanese atrocities. On March 5 he wrote his mission board in New York his own eye-witness account of shocking events in Pyengyang, and unlike most such reports, he specified that it was for public dissemination and could be attributed to him by name. The day before, March 4, he had insisted that the Japanese inspector of schools, a Mr. Yamada, accompany him on a fact-finding tour of the city and verify his charges. Two weeks later he attended an important conference in Seoul between aroused missionaries and leading Japanese officials including the Government's Minister of Justice and the Minister of Education who pleaded that for humanitarian reasons and to avoid further bloodshed the missionaries must support the authorities against the independence demonstrations. The missionaries politely rejected the plea. They acknowledged their political neutrality, but as Moffett put it:

"I have lived for thirty years in Korea...[and] speak as a very great friend and admirer of the Korean people. I have [found] that they place a higher value on spiritual and moral things than material.-- [The Japanese had been stressing the economic advantages they had brought to Korea, advantages which would be lost if protests did not cease. Moffett continued--] The thing which appeals to the Korean is justice, and justice has a greater appeal to him than anything of a material nature...."

Among the ten missionaries present, only two (both Methodists) referred to the Pauline injunction of obedience to government. That had been a standard, but sometimes circumvented, Christian tradition for centuries. What was notable in the record of the conference was not that single reference, nor was it the general acceptance by the missionaries of a policy of political neutrality. That had not only been urged on them by

their home government in America since 1897, but had been the official policy of the mission boards since the pattern-setting Conspiracy Trials (the paek-o-in sa-kon) held by the Japanese in Korea in 1912. What was really remarkable was that in face-to-face confrontation with the Japanese authorities the missionaries so frankly expressed their disagreement with the government's repressive colonial policies. One of the other Methodist rebuked openly rebuked them for "arrogant and outright repression", and even their bishops, despite his protestations of neutrality pointedly noted that "instances are rare where Koreans did any violence until they were attacked by deadly weapons."¹⁷

4) The fourth stage was direct but involuntary involvement in the protests. In the early days of the movement missionaries had been struck, beaten, detained, and by April 1 one, Dr Mowry, a Presbyterian, had been arrested and found guilty of direct participation in the movement.

5) The fifth and final stage was official mission involvement in the protests. On April 22, 1919, a momentous meeting of the largest Protestant mission in Korea, the Northern Presbyterians (now the Presbyterian Church U.S.A.) carried the missionaries beyond mere neutrality. Their report, never published and kept private by the Mission Board in New York, set the tone for what became the American churches' official protest issued through the Federal Council of Churches in July."¹⁸

It reveals a body of missionaries taking pains not to appear disloyal to constituted government, and frankly admitting two earlier cases of confrontations. The first in 1912 when

¹⁷ Report of First Session of Unofficial Conference, Chosen Hotel, March 22nd, 1919, and Second Session, March 14, (sic). (Unpublished typescript), 10 pp..

¹⁸ The Presbyterian mission's original document is "The Present Movement for Korean Independence in its Relation to the Mission Work of the Presbyterian Church (U.S.A.): A Private Report...by the Executive Committee of the Chosen Mission at Seoul, April 22nd-24th, 1919, 52 typewritten pages.

missionaries and Christians had been accused of an alleged assassination attempt on the Governor General in Korea (the "Conspiracy Case"). The second was the refusal of the Presbyterian Mission to conform to the Imperial Educational Ordinance of 1915 which banned Bible teaching from the curriculum of all the schools. Some may have noticed the absence of any reference to Japanese military authorities in this part of the report stressing the desire for harmonious relations with "the civil officials", but on the whole thus far the report agreed with the principle of acceptance of governmental authority.

The next section, however, was a startling contrast. It is summarized by the key phrase, "No neutrality for brutality", and marks a careful, measured step beyond the affirmations of neutrality which up to then had always been the officially stated policy of the missions. This step was prefaced by a definition the kind of neutrality which the missionaries felt that they had so far scrupulously observed. They had neither instigated nor advised an independence movement. But neither would they allow themselves to be used to suppress the movement. In fact, they said, they no longer felt able to agree to any further conferences of the sort already held with Japanese leaders a month earlier, "lest these be used to compromise them in the eyes of both Koreans and Japanese." Having thus defined the kind of neutrality they could accept, they flatly rejected as cowardly and unchristian a neutrality which could demand the closing of the eyes to inhumanity and the silencing of the tongue to protest:

"It is too much to expect that missionaries representing the Gospel of Christ...should sit silent when inhuman atrocities are being inflicted upon a helpless and unresisting people. Even right-thinking Japanese, Christian or non-Christian, would not do so... If reporting to the world the brutal inhumanity with which the revolt in this country is being suppressed be a breach of neutrality then the missionaries have laid themselves open to the charge, "No neutrality for

brutality."¹⁹

The incidents of the 1919 Independence movement set the pattern for Christian involvement in the politics of war and peace for the remaining twenty-five years until restoration of independence in 1945. Japanese military power had prevailed but with a new recognition of its practical limits. Christians had learned a lesson about both the power and the risk-limits of protest under a military dictatorship. Within those limits, Christian efforts toward the reform of society continued to have its successes.

In 1934 when Korea's Protestants celebrated the 50th anniversary of their missionary beginnings, they could claim as their contribution to the nation a revolution in medicine, in women's education, in concern for the poor, the blind, the deaf and the lepers, a latent national integrity preserved functionally and administratively only within the Christian community. Though still small the total Christian community, Catholic and Protestant, had grown from about 250 in 1890, to 300,000 in 1920, and would pass the half million mark by 1940, just before World War II.²⁰

Those were the foundations of a movement that after World War II exploded into what has been called "the miracle of the modern missionary movement".

My apologies to the Methodists, who gave Korea the first president of the Korean Republic and the present American ambassador to Korea, and the largest women's university in the world; and to the Catholics whose cathedral is the most visible church structure in the capital; and to the Pentecostals whose flagship church in Seoul is the largest single congregation anywhere in the world (500,000 members in one congregation!), let

¹⁹ Chosen Mission...A Private Report..., 33.

²⁰ Nelson, op. cit., 86. In 1890 there were 265 Protestants to 17,600 Catholics; in 1920 215,000 Protestants to 90,000 Catholics; in 1940, 372,000 Protestants and 150,000 Catholics.

me save time by concentrating the rest of the story on the Presbyterians, the largest segment of the Christian community. There are four or five times as many Protestants as Catholics in Korea, and between half and two-thirds of the Protestants are Presbyterian. ²¹

²¹ See n. 2.

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KOREA: THE LITTLE BEAR

My focus in this hour will be on Christianity in Korea, and its relevance to the problems of peace and war. But for peace or for war neither Korea nor Christianity can be separated from its East Asian environment. Let me begin with some introductory observations.

I. Introduction. In some of my more light-headed moments, I think of East Asia as the continent of the three bears, and of Korea as the Little Bear in the story of Goldilocks and the Three Bears: China, Japan and Korea. East Asia, as you may know, is now defined by the United Nations as a continent by itself. [That makes demographic sense and somewhat equalizes the continents by separating Asia's unmanageable diversities into three continents: North Asia (the former USSR), South Asia (Philippines to the Mediterranean), and East Asia]

In my fantasy, China is Papa Bear, a huge, old, lumbering male which, after 2,500 years of cultural life still indelibly stamps the whole continent with his image. Japan will not like my description of her as Mama Bear. She hasn't a maternal reputation, especially among Koreans. But she does claim descent from a goddess not a god, and if she is a she-bear, she's a radical feminist bear, recently neutered militarily, but still with very, very sharp economic claws. Korea, as I said, is the Little Bear, a genuine bear--the bear is her legendary totem--though she now prefers to be called one of the "little tigers" of the new Asian economy. South Korea's economy, 15th largest in the world, is increasing more than twice as fast as ours, and will be 7th largest in the world in 25 years.¹ She's not a "little bear" any more, cuddled between two great grizzlies; she has turned into a prickly teen-ager--temporarily and painfully

¹ The (London) Economist, Oct.1,1994, (Survey insert, p.4, and text, p. 136).

*Early Membership of Korean
Methodist Churches in Hawai'i*

COMPILED BY DUK HEE LEE MURABAYASHI

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178 Date when received	Honolulu Members	Status of wife	How received	How dismissed	Remarks
1901	Hong Suno Ha	man			Went back to Korea
1902	Hong Kyung Chon	single			
1900	An Hwang Do	man		emigrated to California	
1899	Woo Pyung Hee	.			
1900	Kim De Jai	.			Went to Waipahu
1905	wife	.			
1901	Choi Hoo Sam	.			Removed to California
1904	Kim Ghu Whang	.			
	Dora Kim	widow			
	Miss Seung	.			
	Park Yun Seop	man			
	wife	.			
1899	Im Kyung Heo	man			Went back to Korea

Detail from a page in the ledger of early Korean Methodist church members maintained in the Hawaii District Office of the United Methodist Church.

EARLY MEMBERSHIP OF KOREAN METHODIST CHURCHES IN HAWAII

Membership lists of the early Korean Methodist churches in Hawaii were found in January 2002 in the Hawaii superintendent's files at the Hawaii District Office of the United Methodist Church. The ledger sheets, written in English, are categorized by plantation church and membership categories (member, probationer, and catechumen). They contain six columns: date (received), member name, state in life (marital status), how received or baptized, how and when dismissed, and remarks.

The first column, "Date Received," indicates when the member started to attend church or when the member was baptized. In some cases, it also includes the name of a missionary in Korea or a minister in Hawaii, presumably the person who baptized the member. The "How Received or Baptized" column likewise contains the name of a missionary in Korea or a minister in Hawaii, presumably the person who baptized the member. The "How & When Dismissed" column includes the name of the Hawaii minister who received the member and very rarely indicates how the member was transferred, such as "by letter to California." The last column, "Remarks," states if the member was transferred to some other location or went back to Korea.

The list appears to have been recorded by a Korean, probably at the end of 1904, which makes

it the earliest known list of Korean Methodist church members in Hawaii. The list identifies 108 out of 403 members as confirmed (baptized) Christians before they arrived in Hawaii. The list includes the names of missionaries, such as, James S. Gale, George Heber Jones, Samuel A. Moffett, and W.A. Noble, who baptized early immigrant Christians in Korea. These missionaries include Methodists (Noble, Jones, W.B. Scranton) as well as Presbyterians (Moffett, Gale, Horace G. Underwood). Jones was the minister of the Nairi Methodist Church (known also as Yong-dong or the Chemulpo Wesleyan Church) as well as the superintendent of the West Korea District, including the Chemulpo (present Inchön) and Kangwha area. Jones encouraged church members to immigrate to Hawaii when the East-West Development Company was having a hard time recruiting potential immigrants. As a result, many members of churches in his district, including Nairi Church, were among the immigrants on the first ship landing in Honolulu.

The entire group from the first ship to arrive, SS *Gaelic*, went to Waialua Plantation in the northwest part of O'ahu on January 13, 1903. SS *Coptic* carried a second group of immigrants, who landed on March 3, 1903, and this group was assigned to Kahuku Plantation, about ten miles distant from Waialua Plantation. Christians in these two camps

Table 1. Korean Church Membership Circa 1904

Kaua'i	Hanamā'ulu	17
	Kapa'a	33
	Keālia	16
	Kekaha	18
	Kōloa	16
	Lihu'e	12
	Makaweli	23
O'ahu	'Ewa	56
	Honolulu	18
	Kahuku	37
	Waialua	93
	Waipahu	38
Maui	Hāmākua Poko	9
	Pu'unēnē	17
Total		403

started informal worship services together not long after they settled in the Kahuku-Waialua area, probably sometime in March 1903.¹ This was the beginning of the Korean Methodist Church on American soil. The list includes 403 members at fourteen churches on three islands (see Table 1).

Waialua (O'ahu), with ninety-two members, was the largest church, and the nine-member Hāmākua Poko, near Pā'ia-Spreckelsville (Maui), was the smallest. These 403 church members represent about 17 percent of the total number of Korean immigrants (2,399)² in Hawaii at the end of 1904.

The sixteen members of the Honolulu Church (the present Christ United Methodist Church) could be founding members. Ahn Chung Soo and Woo Pyeng Kil³ contacted Superintendent George L. Pearson to organize the Korean Evangelical

Society in Honolulu in November 1903. It is likely that Ahn, Woo, and Chi Pom Hong were leading the society until the arrival of Seung Ha Hong. Upon his arrival in Honolulu on February 18, 1904, Seung Ha Hong took charge of the mission as a local preacher. The Korean Evangelical Mission received regular church status in April 1905 from John W. Wadman, who succeeded Pearson as Hawaii Methodist Mission superintendent at the end of 1904.

Table 2. Number of Members Baptized

Elmer M. Cable	5
C. T. Collyer	3
Ferrik (?; possibly Malcolm C. Fenwick)	1
J. S. Gale	3
George Heber Jones	37
Graham Lee (Lee Gil Ham in Korean)	2
McRai (?; possibly D. M. McCrae)	1
S. A. Moffett	2
S. F. Moore	3
J. R. Moose	1
W. A. Noble	14
C. F. Reid	1
W. B. Scranton	4
Horace G. Underwood	1
Weaer (?)	1
Bu Du Ri (?; possibly G. A. Bridle)	1
Eng Gil (?; possibly F. Olinger)	2
Han Yu Ram (?)	1
Lee Ul Lim (?)	1
Mu Du Il (?)	2
Ru Na Nuls (?; possibly W. D. Reynolds)	2
Sang Song (?)	1
Simply identified as "Presbyterian"	2
Year received only	17
Total	108

1. Duk Hee Murabayashi, "Korean Contributions to the Hawaii Methodist Mission: 1903-1952." Paper presented at the Conference on Korean Christianity, American Academy of Religion/Western Region (Claremont School of Theology, March 12, 2001), 10.

2. Robert C. Schmitt, *Historical Statistics of Hawaii* (Honolulu: University Press of Hawaii, 1977), 100.

3. Murabayashi, "Korean Contributions," 11-12.



Hawai'i Korean Methodists pose with the Rev. George Heber Jones during Jones's 1906 visit to Honolulu Methodist Church. Jones is seated at center in the first row. Among others in the photograph are, in the front row, Chan Ho Min, second from left, and Dora Kim, third from right; in the second row, Soon Hyun, Ye Jai Kim, and Chi Pom Hong, second, third, and fourth from the left, and Sun Il Yee, far right; in the third row, Hong Kyun Shim, third from the right.

Most of the names of missionaries who baptized members in Korea are written on the list in English, but a few are written in Korean. Lee Gil Ham was the known Korean name of Graham Lee, but some other Korean names could not be identified. Names written in Korean on the list are romanized with a question mark. Some names in English were hard to decipher or further identification has not been determined yet. Some names are suggested for possible matching. The numbers of members baptized in Korea by each missionary are listed in Table 2.

Three persons who received (baptized) church members in Hawai'i were George L. Pearson, Seung Ha Hong, and Pyeng Gil Woo. Pearson was the superintendent of the Hawai'i Methodist Mission when the first immigrant groups arrived

and was replaced by John W. Wadman at the end of 1904. Seung Ha Hong, a local preacher from Namyang, Kyōnggi Province, arrived in Honolulu in February 18, 1904, and returned to Korea around July 1905. His return was noted in the list. Pyeng Gil Woo (later known as Pyung Koo Yoon) arrived in Honolulu on October 5, 1903. Woo was with Syngman Rhee in the first graduating class of Pai Chai Haktang, which was established by Methodist missionaries. The person who baptized Woo is not identified on the list. Superintendent Wadman sent Woo, Ye (Lee) Kio Tam, and Im (Lim) Hyeng Choo as local preachers to various plantations from May 1904. All three were members of the Honolulu church. Ye is noted as "moved to California" and Im as "returned to Korea" on the list. Although the list does not identify who baptized Ye and Im, Ye

Table 3. Pastors Assigned to Korean Methodist Churches, 1905

Kaua'i	'Ele'ele and Kōloa	Kyung Chik Lee (Tongdaemun Church)
	Kīlauea and Keālia	To be supplied
	Lihu'e and Hanamā'ulu	Soon Hyen (Hyun) (Nai-Ri Church)
	Makaweli and Kekaha	To be supplied
O'ahu	'Ewa	Young Shik Kim (went to Samgai Church in Seoul in 1914)
	Honolulu	Chan Ho Min (Chungdong Church)
	Kahuku and Waialua	Chung Soo Lim
	Waipahu	Yee Chai Kim (Nai-Ri Church)
	Waianae	To be supplied
Maui	Lahaina and Kā'anapali	To be supplied
	Spreckelsville and Wailuku	Chi Pum Hong (Pyongyang)
Hawai'i	Hakalau	To be supplied
	Hilo and 'Ōla'a	Pan Suk Shin (later known as Hong Kyun Shin)
	Honoka'a	To be supplied
	Kohala	Chin Tai Choi (Seoul)
	Kona	To be supplied
	'O'ōkala	To be supplied

Source: *Journal of the First Session of the Hawaii Mission of the Methodist Episcopal* (Honolulu, 1905), 39–40.

Note: Affiliations with churches in Korea have been added in parentheses.

was an exhorter from Namsanhyon (Methodist) Church in P'yōngyang, and Im was a founder of Sundol (Methodist) Church, Kangseo.⁴ Im's son, Tai Sik, was nine years old when he arrived in Honolulu with his father on January 9, 1904. Tai Sik was baptized by the Rev. Noble. It is likely that Hyeng Choo Im was also baptized by Noble.

One year after the membership list was recorded, the number of churches increased from fourteen to seventeen. At the end of 1905, the Hawai'i Mission of the California Conference was organized, and the First Session of the Hawai'i

Mission was held from December 27 through 31. At the session, nine Korean ministers were assigned to churches on Kaua'i, O'ahu, Maui, and Hawai'i.⁵ Eight other plantation churches did not have ministers. It appears that six of these churches were "newly" organized on the island of Hawai'i, and early churches were regrouped on Kaua'i and Maui (see Table 3).

As Table 4 indicates, the number of members increased about 10 percent from 405 in 1904 to 451 in 1905. It is interesting to note that during 1905, on the average, 605 people were attending the Sunday

4. For Korean Methodist leaders, see Murabayashi, "Korean Contributions."

5. Duk Hee Lee Murabayashi, comp., *Korean Ministerial Appointments to Hawaii Methodist Churches, 1906–2000* (<http://www.koreancentennial.org/resource/methmin.pdf>).

services at eleven churches (data on one church were not available), while there were 451 members at twelve churches. It could be that many Koreans attended many churches not only because there was nothing else to do on Sunday⁶ but because the church was the main place of fellowship for them and they gradually converted to Christianity.

For readers' convenience, the original list has been rearranged for presentation here and appears below in two forms. The first list is sorted alphabetically by family name, which is customarily written first. Following that is a second list showing members grouped by location. Names are arranged alphabetically within each location group. Although not included on the original list, arrival dates⁷ of some church members, particularly those who were baptized in Korea, have been added in italics in the "Remarks" column. Entries in the "Member Type" column are abbreviated as M (member), P (probationer), and C (catechumen).

Table 4. Number of Korean Church Members and Average Attendance, 1905

		Members	Attendance
Kaua'i	'Ele'ele	51	50
	Keakua	10	45
	Lihu'e	37	60
	Makaweli	38	60
O'ahu	'Ewa	135	200
	Honolulu	33	30
	Kahuku	27	NA
	Waipahu	27	45
	Waialua	35	45
Maui	Spreckelsville	33	32
Hawai'i	Kohala	9	28
	'Ola'a	16	10
Total		451	605

Source: *Journal of the First Session of the Hawaii Mission of the Methodist Episcopal* (Honolulu, 1905), 41-42.

6. Bernice Kim, "The Koreans in Hawaii" (M.A. thesis, University of Hawai'i, 1937), 138.

7. Duk Hee Lee Murabayashi, comp., *Korean Passengers Arriving at Honolulu, 1903-1905* (<http://www.koreacentennial.org>).

ALPHABETICAL LIST OF CHURCH MEMBERS

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
	An Chang Kwan	'Ewa	P	M	Noble	<i>Korea 1/16/1904</i>
1899	An Chung Soo	Honolulu	M	M		By letter to California
1903 (Nov.)	An Jai Chang	Waiialua	P	M		Removed to Waipahu <i>Gaelic 1/13/1903</i>
1903 (Nov.)	An Jai Tuk	Waiialua	P	M		
1904 (Jul.)	An Jai Tuk's wife	Waiialua	P	M	Pearson	
1904 (Jul.)	An Kyeng Moon	Waiialua	P	M	Pearson	<i>Gaelic 1/13/1903</i>
1904 (Jul.)	An Kyeng Moon's wife	Waiialua	P	M	Pearson	<i>Gaelic 1/13/1903</i>
1904 (Feb.)	An Kyung Choon	Pu'unēnē	C	M		
1903 (Nov.)	An Sang Hak	Hanamā'ulu	P	S		
1903 (Nov.)	An Suk Joong	Hanamā'ulu	P	M	Pearson 5/13/1904	Transferred to Kapa'a
1903	An Sung Tai	Waipahu	P	M	Gale	<i>Siberia 5/20/1904</i>
1900	An Won Kiu	Kahuku	P	M	J R. Moose	Class Leader, Went to Honolulu <i>Coptic 3/3/03</i>
1903 (Nov.)	An Won Sik	Kapa'a	P	M	Pearson 5/13/1904	
1903 (Nov.)	Cha Hio Po	Waiialua	P	S		
1903 (Nov.)	Cha Jin Young	Waiialua	P	M		
1902	Chang Chang Ki	'Ewa	P	M		Dropped out, <i>Gaelic 1/23/1904</i>
1902	Chang Ik Ha	Waiialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Chang Ki Nam	Kapa'a	P	S		
7/31/1904	Chang Kyeng Yern	'Ewa	P	M	George Pearson	
	Chang Myeng Keun	Waipahu	C	M	P. K. Woo	
1904 (Jul.)	Chang Woo Sang	Waiialua	P	M	P. K. Woo	
1902	Chang Young Whan	Keālia	M	M	Weaer (?)	Leader, Transferred to Kilauea <i>Siberia 12/28/1903</i>
1900	Cho Han Sik	Waiialua	M	M	E.M. Cable	<i>Coptic 6/1/04</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1900	Cho Han Sik's son, Won Sup	Waialua	P		E. M. Cable	<i>Coptic 6/1/04</i>
1904 (Jan.)	Cho Ho Yern	Kahuku	P	M		
1903 (Nov.)	Cho Ho Yern	Kahuku	C	M	Pearson 4/14/1904	Gone back to Korea
1903 (Nov.)	Cho Ik Sun	Waialua	P	M	Pearson 7/26/1904	
1903 (Nov.)	Cho Ik Sun's wife (Ye)	Waialua	P	M		
1902	Cho Ik Sup	Waialua	M	M	E. M. Cable	<i>Coptic 6/1/04</i>
1903 (Nov.)	Cho Ik Sun's wife (Ye)	Waialua	P	M		
1902	Cho Ik Sup	Waialua	M	M	E. M. Cable	<i>Coptic 6/1/04</i>
1902	Cho Ik Sup's wife	Waialua	M	M	E. M. Cable	<i>Coptic 6/1/04</i>
	Cho Kap Suk	Waipahu	C	M	P. K. Woo	
1904 (Jul.)	Cho Kiu Sup	Waialua	P	M	Pearson 7/1904	
1902	Cho Nam Kap	Waialua	M	S	Jones	<i>Mongolia 12/9/04</i>
7/31/1904	Cho Pong Sung	'Ewa	P	M	Pearson	
1904 (Feb.)	Cho Pyeng Ok	Keālia	P	M		Good
1903 (Nov.)	Cho Suk Gin	Kapa'a	P	M		
1903 (Nov.)	Cho Sung Pil	Hanamā'ulu	P	M	Pearson 5/13/1904	Transferred to Kapa'a
1904 (Jan.)	Cho Tong Tai	Waialua	C	M		
	Cho Won Sup	Waialua	M	M	E.M. Cable	Class leader
1902	Cho Yer Sim	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1902	Cho Yer Sim's wife, Maria	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1903 (June)	Choi Chin Tai	Waipahu	M	M	Lee Wool Lim (?)	<i>Siberia 5/20/1904</i>
1903 (Nov.)	Choi Dong Keun	Hanamā'ulu	P	M		
1901	Choi Hyen Sam	Kahuku	P	M	Jones	<i>Korea 11/2/1903</i>
1899	Choi Jai Keun	Keālia	M	M	W. D. Reynolds (Ru Nai Nuls?)	Transferred to Kilauea <i>Siberia 12/28/1903</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Chung Moon Pal	Kapa'a	P	S	Pearson 5/13/1904	Transferred to 'Ewa
	Chung Soon Myeng	'Ewa	P	M		
7/31/1904	Chung Soon Sung	'Ewa	P	M	Pearson	
1899	Chung Soon Yer	Hanamā'ulu	P	M	W. B. Scranton	<i>Korea 11/2/1903</i>
	Chung Won Myeng	'Ewa	M	M		
1903 (Nov.)	Chwa Yong Pin	Kapa'a	P	S		
1904 (Jul.)	Chyun Kook Pui	Waiialua	P	M	P. K. Woo	
1904 (Feb.)	Ha Hak Sur	Pu'unēnē	C	M		
1903 (Nov.)	Ha Woon Kyeng	Kapa'a	P	S		
1897	Ham Kum Pok	Keālia	M	M	W. D. Reynolds (Ru Nai Nuls?)	Transferred to Kilauea <i>Siberia 12/28/1903</i>
1904 (Feb.)	Han Chang Sik	Kōloa	P	M	P. K. Woo	
5/18/1904	Han Choon Sung	'Ewa	P	M	Pearson	
	Han I Sim	'Ewa	P	M		
1903 (Nov.)	Han Joon Sang	Kapa'a	P	M	Pearson 5/13/1904	Transferred to 'Ewa
1904 (Feb.)	Han Ki Woon	Pu'unēnē	C	M		
1903 (Nov.)	Han Myung Yer	Kapa'a	P	M		
1904	Han Pok Sung	Kekaha	P	M	S. H. Hong	
1903 (Nov.)	Han Si Tai	Kapa'a	P	S	Pearson 5/13/1904	Transferred to 'Ewa
1904 (Feb.)	Han Whang Yong	Kōloa	P	M	P. K. Woo	
1896 (1886)*	Han Yong Kiu	Kekaha	M	M	Graham Lee (Lee Gil Ham)	<i>Doric 12/5/1903</i>
1903 (Nov.)	Han Young Joon	Kapa'a	P	S	Pearson 5/13/1904	

*The first baptism in Korea took place on July 11, 1886. Yang Sun Kim, *Hankook Kidokyosa Yongu* [History of the Korean Church] (Seoul, 1971), 53. George Heber Jones arrived in Seoul in 1888 and Graham Lee around

1895. Therefore baptisms by Jones in 1871, 1883, and 1884 and by Lee in 1886 on the list could be recording errors.

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (Mar.)	Hong Chai Woo	Honolulu	P	M	Pearson 5/22/1904	Gone back to Korea
1900	Hong Chi Pom	Kahuku	M	M		Used to be and is a good exhorter <i>Doric 12/5/1903</i>
1904 (Jan.)	Hong Chi Pom's wife, Kyeng Sin	Kahuku	P	M	Pearson 4/14/1904	
1904 (Jun.)	Hong Chong Hoon	Waipahu	C	M	P. K. Woo	
1901	Hong In Taik	Kahuku	M	M		<i>Doric 12/5/1903</i>
1903 (Nov.)	Hong Jai Woo	Hanamā'ulu	P	M		Transferred to Honolulu
1902	Hong Kyeng Choon	Honolulu	M	S		Gone back to Korea
1901	Hong Seung Ha	Honolulu	M	M		Gone back to Korea <i>Doric 2/18/04</i>
1901	Hong Seung Moo	Hanamā'ulu	P	S	Jones	
1904 (May)	Hong Seung Youn	Makaweli	P	M		
1902	Hyen Sun	Kahuku	P	M	Sang Song (?)†	President of Ep. League <i>Coptic 3/3/03</i>
4/14/1904	Hyen Sun's daughter, Alice	Kahuku	P	S	Pearson	
4/14/1904	Hyen Sun's wife, Maria (Lee)	Kahuku	P	M	Pearson	<i>Coptic 3/3/03</i>
1904	Im Chi Chung	Honolulu	M	M		Removed to California
1899	Im Hyeng Choo	Honolulu	M	M		Gone back to Korea
1904 (Feb.)	Im Pong An	Kōloa	P	M	P. K. Woo	
	Im Sung Taik	'Ewa	M	M		
7/31/1904	Im Sung Taik's wife, Han Sung Sil	'Ewa	P	M	Pearson	
	Im Tai Sik	Honolulu	P	S	Noble	Gone back to Korea

†Sang Song (?) appears on the list as the person who baptized Soon Hyun (Hyen Sun). Hyun stated in his diary, however, that he was baptized by the Rev. Fisher in the spring of 1901. Korean Independence Historical

Association, *The Reverend Soon Hyun Collected Works* (manuscript), Volume XVIII, 6.

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Im Yong Woo	Waialua	P	M	Pearson 7/26/1904	
1901	Kang Chun Myeng	Hāmākua Poko	M	S	Jones	Transferred to Waipahu <i>American Maru</i> 1/9/1904
1903 (Nov.)	Kang Jai Yoon	Kapa'a	P	M		
1896	Kang Keun Myeng	Kahuku	M	M	Noble	<i>American Maru</i> 1/9/1904
1903 (Nov.)	Kang Sang Keun	Kahuku	P	M	Pearson	<i>Coptic</i> 3/3/03
1903 (Nov.)	Kang Sang Keun's wife	Kahuku	C	M		<i>Coptic</i> 3/3/03
	Kang Sang Yong	Kahuku	P	M		<i>Coptic</i> 3/3/03
1904 (Feb.)	Kang Sang Yong	Pu'unēnē	C	M		Removed to Kahuku
1901	Kang Soun Chong	Waialua	M	M	C. T. Collyer	<i>Gaelic</i> 3/30/1903
1904 (Jul.)	Kang Sum Chun	Waialua	P	M	Pearson	
1903	Kang Yung Sul	Lihū'e	P	M		
1904 (Feb.)	Kim Chan Soo	Kōloa	P	M	P. K. Woo	
	Kim Chang Chip	Waipahu	C	M	P. K. Woo	
1898	Kim Chang Hyen	Kapa'a	M	M	Moffet	Transferred to 'Ewa <i>Hongkong Maru</i> 11/18/1903
1901	Kim Chang Koun	Kahuku	P	M	Jones	<i>Coptic</i> 3/3/03
	Kim Chang Sung	'Ewa	M	M	W. A. Noble	<i>Gaelic</i> 1/23/1904
	Kim Chang Sung's daughter	'Ewa	M	M	Noble	<i>Gaelic</i> 1/23/1904
	Kim Chang Sung's wife	'Ewa	M	M	Noble	<i>Gaelic</i> 1/23/1904
1903 (Nov.)	Kim Chang Yern	Kahuku	C	M	Pearson 4/14/1904	
	Kim Chang Yern's wife, Sin Sung	Kahuku	P	M		
1904 (May)	Kim Chang Youl	Makaweli	P	M		
1897	Kim Choon Pai	'Ewa	P	M	George H. Jones	<i>Doric</i> 12/5/1903

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (Oct.)	Kim Choon Po	Waiialua	C	M	P. K. Woo	
1903 (Nov.)	Kim Choong Han	Kapa'a	P	M		<i>Hongkong Maru</i> 11/18/1903
1904 (May.)	Kim Choong Han	Makaweli	P	M		<i>Doric</i> 2/18/1904
1901	Kim Chyeng Sun	'Ewa	P	M	W. B. Scranton	<i>Gaelic</i> 3/30/03
	Kim Dora	Honolulu	M	widow		(<i>Gaelic</i> 1/23/1904)‡
1903	Kim Gai Hong	Lihu'e	P	M		
1901	Kim Geun San	Hanamā'ulu	P	M	Jones	
1904 (Jul.)	Kim Gook Kyeng	Waiialua	P	M	Pearson	
1904 (Jul.)	Kim Gook Kyeng's wife	Waiialua	P	M	Pearson	
1903 (Nov.)	Kim Hai Suk	Hanamā'ulu	P	M		
7/31/1904	Kim Han Keum	'Ewa	P	M	Pearson	
1904	Kim Heung Ok	Kekaha	P	M	S. H. Hong	
1904 (Jan.)	Kim Heung Soun	Waiialua	C	M		<i>Gaelic</i> 1/13/1903
1902	Kim Hong Jai	Kōloa	P	M	Jones	<i>Coptic</i> 12/28/03
	Kim Ik Sung	Waipahu	M	M	P. K. Woo	Removed to Kahuku
	Kim Ik Sung's wife	Waipahu	M	M	P. K. Woo	Removed to Kahuku
1903 (Nov.)	Kim Jai Ho	Kapa'a	P	M	Pearson 5/13/1904	
1900	Kim Jai Hyen	Kekaha	P	M	S. H. Hong	Sun. Superintendent <i>Doric</i> 12/5/1903
1904	Kim Jai Hyen's son Cun Kooi	Kekaha	P	S	S. H. Hong	<i>Doric</i> 12/5/1903
1900	Kim Jai Hyen's wife	Kekaha	P	M	S. H. Hong	<i>Doric</i> 12/5/1903
1903 (Nov.)	Kim Jai Hyun	Hanamā'ulu	P	M		

‡The list does not identify who baptized Dora Kim but identifies Noble as having baptized Kim's daughter, Wilna. It is probable that Dora Kim was also baptized by Noble. Kim was a Sunday school teacher at Namsanhyon (Methodist) Church in P'yongyang in the North Korea District, which was under Noble's supervision. Kim stated that she and her daughter arrived on

the same boat with Hong Suk Moon in 1903. See Barbara B. Peterson, ed., *Notable Women of Hawaii* (Honolulu: University of Hawaii Press, 1984), 272. According to *Korean Passengers Arriving at Honolulu*, Moon arrived on January 23, 1904, on SS *Gaelic*. However, her name does not appear on the passenger list.

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (May)	Kim Joo Young	Makaweli	C	M		
1904 (Jan.)	Kim Joong Kil	Waialua	C	M		
1904 (May)	Kim Joong Sam	Makaweli	C	M		
1900	Kim Joong Whan	Kekaha	M	M	Scranton	Transferred to Kapa'a
1898	Kim Kai Il	Pu'unēnē	M	Widower	Jones	Camp no.1
1903 (Nov.)	Kim Kil Suk	Hanamā'ulu	P	S		
	Kim Kiu Sup	Kapa'a	M	M		Dropped <i>Hongkong Maru</i> 11/18/1903
1892 (1872)*	Kim Kun Ho	Līhu'e	M	S	Jones	Transferred to Honolulu <i>Korea</i> 11/2/1903
1899	Kim Kwang Il	Keālia	M	M	Jones	Transferred to Kilauea <i>Mongolia</i> 7/8/1904
1904	Kim Kyeng Il	Honolulu	P	S	Pearson	
1904 (May)	Kim Kyeng Sun	Makaweli	C	M		
	Kim Man Kil	Waipahu	C	M	P. K. Woo	
	Kim Miriam	Honolulu	P	M	Pearson	
1903 (Nov.)	Kim Myung Sool	Kapa'a	P	S		
1896	Kim No June	Kahuku	M			
1904 (Oct.)	Kim Po Hyen	Waialua	C	M	P. K. Woo	
7/31/1904	Kim Pong Ki	'Ewa	P	M	Pearson	
1899	Kim Poong Chip	Hanamā'ulu	M	M	S. F. Moore	Transferred to 'Ewa <i>Korea</i> 11/2/1903
1904 (May)	Kim Pyeng Chan	Makaweli	C	M		
1903 (Nov.)	Kim Pyeng He	Waialua	P	M	Pearson 7/1904	<i>Gaelic</i> 1/13/1903
1903 (Nov.)	Kim Pyeng He's wife	Waialua	P	M		<i>Gaelic</i> 1/13/1903
1903	Kim Pyeng Heun	'Ewa	P	M	Pearson 7/31/1904	

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (Feb.)	Kim Pyeng Jik	Hāmākua Poko	P			
1904 (Feb.)	Kim Pyeng Joon	Hāmākua Poko	P			
1903 (Nov.)	Kim Pyeng Kiu	Hanamā'ulu	P	M		
1901	Kim Pyeng Sik	Kapa'a	M	M	Jones	Transferred to 'Ewa Gaelic 11/14/1904
1904 (Feb.)	Kim Pyung Eun	Kōloa	P	M	P. K. Woo	
	Kim Qui Chai	Waipahu	M	M		
1904 (Feb.)	Kim Sa Jung	Pu'unēnē	C	M		
1904 (Jul.)	Kim Sang Woon	Waiialua	P	M	P. K. Woo	
1903 (Nov.)	Kim Sang Yong	Kapa'a	P	M		
1903 (Nov.)	Kim Si Kyong	Kapa'a	P	M		
7/31/1904	Kim Sin Woo	'Ewa	P	M	Pearson	
7/31/1904	Kim Sin Woo's wife	'Ewa	P	M	Pearson	
1903 (Nov.)	Kim Soo Yen	Hanamā'ulu	P	M		
	Kim Soo Yern	'Ewa	P	M		
1903 (Nov.)	Kim Soon Kun	Waiialua	P	M	Pearson 7/1904	Gaelic 3/30/1903
1904 (Jul.)	Kim Soon Kun's son, Won Sung	Waiialua	P	S	P. K. Woo	Gaelic 3/30/1903
1903 (Nov.)	Kim Soon Kun's wife, Hong	Waiialua	P	M		Gaelic 3/30/1903
1903 (Nov.)	Kim Soon Kwon	Kahuku	C	M		Coptic 3/3/1903
1904 (May)	Kim Sung Chil	Makaweli	C	M		
1893	Kim Sung Han	Lihu'e	M	M	F. Ohlinger (Eng Gil?)	Korea 3/30/04
1903	Kim Sung Jai	Hāmākua Poko	M	M	E. M. Cable	American Maru 1/9/1904
1904 (Feb.)	Kim Sung Jin	Kōloa	P	M	P. K. Woo	
	Kim Sung Kouk	Kahuku	P	M	1/3/1904	

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
7/31/1904	Kim Sung Kwan	'Ewa	P	M	Pearson	
	Kim Sung Mook	Waipahu	M	S		
1903 (Nov.)	Kim Sung Pong	Kahuku	C	M		<i>Coptic 3/3/03</i>
1902	Kim Taik Jin	Kōloa	P	M	Bu Du Ri (?)	<i>Coptic 12/28/03</i>
	Kim Tal Ho	Waipahu	C	M	P. K. Woo	
1904 (Jan.)	Kim Tong Sik	Waiialua	C	M		
	Kim Wilna, Kim Dora's daughter	Honolulu	P	S	Noble	<i>(Gaelic 1/23/1904)**</i>
	Kim Won Ho	Waipahu	C	M	P. K. Woo	
1898	Kim Ye Jai	Waiialua	M	M	Jones	Went to Honolulu/ Waipahu <i>Gaelic 1/13/1903</i>
	Kim Ye Jai's wife	Waiialua	M	M		Went to Honolulu/ Waipahu
1900	Kim Yo Han	Kekaha	M	S	Jones	<i>China 2/8/04</i>
1903 (Nov.)	Kim Yong Peun	Waiialua	P	S		
	Kim Yong Sik	'Ewa	M	M		
	Kim Yong Sin	Waipahu	C		P. K. Woo	
1903	Kim Yong Tak	'Ewa	M	M	Noble (Rev. Noh)	<i>Gaelic 1/23/1904</i>
1904	Kim Young Joon	Keālia	P	M		
1896	Kim Young Sik	Kapa'a	M	M	J. S. Gale	Transferred to 'Ewa <i>American Maru</i> <i>1/9/1904</i>
1904 (Jul.)	Kim Young Soon	Waiialua	P	M	Pearson	
1904 (Oct.)	Kim Young Tai	Waiialua	C	M	P. K. Woo	
1901	Kim Yu Ho	Waiialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1901	Kim Yu Ho's wife	Waiialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
	Kim Yun Ha	Kahuku	P	M	Jones 1901	<i>Coptic 8/22/04</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904	Kim Yung Kwon	Honolulu	P	M	Pearson	
1902	Ko Joon Il	'Ewa	P	M	C. T. Collyer	<i>Gaelic 1/23/1904</i>
1904	Ko Suk Joo	Kekaha	P	M		
1904 (Oct.)	Kwak Chong Tai	Waiialua	C	M	P. K. Woo	
1904 (Oct.)	Kwak Chong Tai's daughter	Waiialua	C	S	P. K. Woo	
	Kwon Chung Il	Waiialua	M	M		Removed to Honolulu <i>Gaelic 1/13/1903</i>
1903	Kwon Yung Jun	Lihu'e	P	M		
1901	Min Han Oak's wife, Prucilla	Kahuku	M	M	C. T. Collyer	<i>Doric 12/5/1903</i>
1904 (Jul.)	Min Han Ok	Kahuku	M	M	Pearson	<i>Coptic 3/3/1903</i>
1904 (Jul.)	Min Han Ok's daughter, Mary	Kahuku	P	S	P. K. Woo	
	Miss Sung	Honolulu	M	widow		
1904	Moon Hong Suk	'Ewa	P	M		Transferred to Honolulu
1904 (Feb.)	Moon Yong Soon	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Moon Youn Chil	Pu'unēnē	C	M		
1904 (Jul.)	Noh Chai Ho	Waiialua	P	M	P. K. Woo	
1904 (Feb.)	O Eung Taik	Kōloa	P	M	P. K. Woo	
1904	O Jooni	Keālia	P	M		<i>Siberia 12/28/1903</i>
1904 (May)	O Pyeng Sun	Makaweli	C	M		
	O Tai Young	Waipahu	C	M	P. K. Woo	<i>Doric 5/6/1904</i>
	O Tong Hyen	Waipahu	C	M	P. K. Woo	<i>Doric 5/6/1904</i>
1903	O Won Yung	Lihu'e	P	M		Gone to California <i>Korea 11/2/1903</i>
1900	Oh Chang Eun	Kahuku	M		Presbyterian	<i>Gaelic 3/30/1904</i>
1903 (Nov.)	Om Joon Young	Kahuku	P	M	Pearson 4/14/1904	<i>Coptic 3/3/1903</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Om Joon Young's wife	Kahuku	P	M	Pearson 4/14/1904	<i>Coptic 3/3/1903</i>
1903	Pai Poki	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
1902	Pai Poki's wife	'Ewa	M	M		<i>Gaelic 1/23/1904</i>
1904 (Feb.)	Pai Yong Woon	Kōloa	P	M	P. K. Woo	
	Paik Pyeng Teuk	'Ewa	P	M		
1904 (Jul.)	Paik Tai Kil	Waialua	P	M	P. K. Woo	
1901	Pak Chang Do	Kekaha	P	M	S. H. Hong	<i>Doric 12/5/1903</i>
1903	Pak Chi Sam	Lihu'e	P	M		
1903 (Nov.)	Pak Choon Sam	Kapa'a	P	M	Pearson 5/13/1904	
1904 (May)	Pak Choon Sik	Makaweli	C	M		
1904	Pak Chung Hoon	Kekaha	P	M	S. H. Hong	
1904 (Feb.)	Pak Do Il	Pu'unēnē	C	M		
	Pak Duk Soon	'Ewa	M	M		<i>Korea 3/30/1904</i>
1898	Pak Duk Soon's daughter, Lily	'Ewa	P	S	Jones	<i>Korea 3/30/1904</i>
1894 (1884)*	Pak Duk Soon's wife	'Ewa	P	M	Jones	once dispatched by Chemulpo Korea 3/30/1904
1904	Pak Eung Hyen	Keālia	P	M		
1904 (May)	Pak Hyeng Moo	Makaweli	C	M		
1904 (May)	Pak Hyeng Moo	Makaweli	C	M		
1904 (Oct.)	Pak Jai Sun	Waialua	C	M	P. K. Woo	
1904 (Feb.)	Pak Ki Soon	Kōloa	P	M	P. K. Woo	
1903 (Nov.)	Pak Kwang Ik	Waialua	P	M	Pearson 7/26/1904	
1903 (Nov.)	Pak Kwang Ik's son, Pong Taik	Waialua	P	S		
1903 (Nov.)	Pak Kwang Ik's wife (Ye)	Waialua	P	M	Pearson 7/26/1904	

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
	Pak Lo Kil	'Ewa	P	M		
1898	Pak Na Sun	Kahuku	M		Presbyterian	<i>Coptic 3/3/1903</i>
1904 (Jul.)	Pak Pong Hak	Waialua	P	S	P. K. Woo	
1903 (Nov.)	Pak Sang Kiu	Waialua	P	M		Removed to Waipahu
1903 (Nov.)	Pak Sang Kiu	Waipahu	P	M		Transferred to Waialua
1903 (Nov.)	Pak Sang Kiu's wife	Waialua	P	M	Pearson 7/1904	
1903 (Nov.)	Pak Sang Kiu's wife	Waipahu	P	M		Transferred to Waialua
1903 (Nov.)	Pak Suk Dol	Kahuku	C	M		<i>Coptic 3/3/03</i>
	Pak Sung Choon	Waipahu	C	M	P. K. Woo	
7/31/1904	Pak Sung Koon	'Ewa	P	M		<i>Nippon 4/30/1903</i>
1903 (Nov.)	Pak Sung Tai	Hanamā'ulu	P	M		
	Pak Sung Whan	'Ewa	P	M	Pearson	<i>Coptic 8/22/1904</i>
	Pak To Kil	'Ewa	P	M		
1903	Pak Won Young	Honolulu	P			Gone to U.S.A.
1904 (Jul.)	Pak Won Young	Waialua	P	M	P. K. Woo	
1903 (Nov.)	Pak Yern Wha	Waialua	P	M	Pearson 7/1904	<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Pak Yern Wha's wife, Han	Waialua	P	M		<i>Gaelic 1/13/1903</i>
1904 (Jul.)	Pak Yong Hyen	Waialua	P	M	Pearson	
1904 (Feb.)	Pak Yoon Geun	Kōloa	P	M	P. K. Woo	<i>Coptic 12/28/03</i>
	Pak Yun Sup	Honolulu	M	M		
	Pak Yun Sup's wife	Honolulu	M	M		
	Pang Ki Siu	Waipahu	C	M	P. K. Woo	
	Pang Sa Kium	'Ewa	P	M		
1904 (Feb.)	Pyen Chang Soo	Hāmākua Poko	P			

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1896	Rim Jung Sou	Kahuku	M	M		S.S. Superintendent <i>Coptic 3/3/03</i>
1904	Rye Yong Koo	Kekaha	P	M	S. H. Hong	
1904	Rym Il Kwan	Kekaha	P	S	S. H. Hong	
1903	Rym Myung Wha	Kekaha	P	M	S. H. Hong	
	Sim Soi Dol	Waipahu	C	S	P. K. Woo	
1904 (Feb.)	Sin Chang Kil	Hāmākua Poko	P			
	Sin Choon Il	'Ewa	M	M		
1897	Sin Choon Il's daughter	'Ewa	P	S	Noble	
1897	Sin Choon Il's son	'Ewa	P	S	Noble	
	Sin Choon Il's wife	'Ewa	M	M		
	Sin Hak Soon	Waipahu	C	M	P. K. Woo	
	Sin Pan Suk	'Ewa	M	M		
7/31/1904	Sin Pan Suk, wife, Song Kyeng Suk	'Ewa	P	M	Pearson	
1904 (Jul.)	Sin Sung Won	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Sin Sung Won's son	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Sin Sung Won's wife	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Son Sung Cho	Waialua	P	M	P. K. Woo	
1904 (May)	Song Chang Soi	Makaweli	C	S		
1904 (May)	Song In Sik	Makaweli	C	M		
1904	Song Poong Koo	Kekaha	P	M	S. H. Hong	
1904 (Oct.)	Song Sang Woon	Waialua	C	M	P. K. Woo	
	Sun Young Whan	Waipahu	P	M		
1904 (Feb.)	Sur Pyeng Heun	Kōloa	P	M	P. K. Woo	

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1894	Sur Sun Taik	Keālia	M	M	W. B. Scranton (Rev. Sa?)	Transferred to Kilauea
1897	Sur Wha Soon	Keālia	M	M	C. F. Reid	Transferred to Kilauea
1904 (Feb.)	Sur Young Pum	Pu'unēnē	C	M		
1903 (Nov.)	Whang Chi Koo	Waipahu	P	M	Gale	Transferred to Kahuku
1904	Whang Chi Woon	Keālia	P	M		
	Whang Chil Kil	'Ewa	P	M		
1901	Whang Han Sin	Waiialua	M	M	Jones	went back Korea <i>Gaelic 1/13/1903</i>
1902	Whang Jik Sin	Waiialua	M	S	Jones	Removed to Waipahu, Leader
1901	Whang Kei Sin	Waiialua	M	M	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Kei Sin's daughter, Minnie	Waiialua	M	S	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Kei Sin's wife, Maria	Waipahu	M	M	Jones	Transferred to Waipahu, Leader <i>Gaelic 1/13/1903</i>
1902	Whang Mi Sin	Waiialua	M	S	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1903	Whang Soon Il	Lihu'e	P	M		
1902	Whang Tai Sin	Waiialua	M	M	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Tai Sin's wife, Anna	Waiialua	M	M	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1904 (Feb.)	Won Sei Pong	Kōloa	P	M	P. K. Woo	
1899	Woo Pyeng Kil	Honolulu	M	M		
1903 (Nov.)	Yang Choo Sun	Kapa'a	P	S	Pearson 5/13/1904	
1904 (May)	Yang Eui Sung	Makaweli	C	M		
1904 (Oct.)	Yang Hung Yep's wife	Waiialua	C	M	P. K. Woo	
1903 (Nov.)	Yang Joo Eun	Kapa'a	P	S		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1902	Yang Kiu Tai	Keālia	P	M		
1903	Yang Kiu Tai's mother-in-law, Pak	Keālia	P	M		
1902	Yang Kiu Tai's wife, Pai	Keālia	P	M		
1895	Yang Soo Han	Pu'unēnē	M	M	Han Yu Ram(?)	<i>Doric 9/21/1903</i>
1904 (Feb.)	Yang Suk Jin	Pu'unēnē	C	M		
1904 (May)	Ye Chang Woon	Makaweli	P	M		
	Ye Chi Joong	Waipahu	C	S	P. K. Woo	
	Ye Duk Hyen	Waipahu	C	M	P. K. Woo	
	Ye Eung Chil	Waipahu	C	M	P. K. Woo	
1901	Ye He Moon	Waialua	P	M	Jones	<i>Korea 11/2/1903</i>
1903 (Nov.)	Ye Heung Tai	Kapa'a	P	M		
1900	Ye Jai Hyen	Kekaha	M	M	Noble	<i>Doric 12/5/03</i>
	Ye Ki Chung	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
	Ye Ki Chung's daughter	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
	Ye Ki Chung's wife	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
1903 (Nov.)	Ye Ki Pok	Kapa'a	P	S		
1901	Ye Kio Tam	Honolulu	M	M		Removed to California <i>Coptic 10/15/1903</i>
1900	Ye Koon Sun	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1901	Ye Kun Sook	Hanamā'ulu	M	M	Jones	Leader
	Ye Kwan Sil	'Ewa	M	M		<i>Korea 3/30/1904</i>
1897	Ye Kwan Sil's mother- in-law	'Ewa	P	M	Noble	
1897	Ye Kwan Sil's wife	'Ewa	M	M	Jones	<i>Korea 3/30/1904</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Ye Kyeng Sook	Waialua	P	M	Pearson 7/1904	Removed to California <i>Gaelic 1/13/1903</i>
1903 (Nov.)	Ye Kyeng To	Waialua	P	M		<i>Gaelic 1/13/1903</i>
	Ye Kyung Chik	Waipahu	M	M		Leader
	Ye Kyung Chik's wife	Waipahu	M	M		
	Ye Kyung Chool	Waipahu	C	M	P. K. Woo	
1903 (Nov.)	Ye Man Choon	Kapa'a	P	M	Pearson 5/13/1904	Transferred to 'Ewa
1903 (Nov.)	Ye Min Sik	Waialua	P	M		<i>Gaelic 3/30/1903</i>
1904 (Feb.)	Ye Myeng Sun	Pu'unēnē	C	M		
1902	Ye Philip	Waialua	M	M	Jones	
1903	Ye Pok Man	Lihu'e	P	M		
1904 (Jan.)	Ye Pyeng Kiu	Waialua	C	M		<i>Gaelic 1/13/1903</i>
1896	Ye Pyeng Kwon	Waipahu	M	M	Underwood	<i>Gaelic 1/13/1903</i>
1904 (Feb.)	Ye Seung Won	Hāmākua Poko	P			
1903 (Nov.)	Ye Sung Chil	Kahuku	C	M		<i>Coptic 3/3/1903</i>
1901	Ye Sung Chil	Keālia	M	M		Transferred to Kilauea
1904 (Jul.)	Ye Sung Chil	Waialua	P	M	P. K. Woo	
	Ye Sung Eun	Waipahu	C	M	P. K. Woo	
1904 (Jul.)	Ye Sung Min	Waialua	P	M	P. K. Woo	Removed to Honolulu
1901	Ye Sung Sil	Lihu'e	M	M	F. Ohlinger (Eng Gil?)	<i>Korea 3/30/04</i>
1904	Ye Tai Eui	Kekaha	P	M	S. H. Hong	
	Ye Tai Sung	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
1904 (May)	Ye Tong Sik	Makaweli	C	M		
1904 (May)	Ye Tong Woo	Makaweli	C	M		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Ye Wan Young	Kapa'a	P	M		<i>Hongkong Maru</i> 11/18/1903
1898	Ye Won Kil	Kapa'a	M	M	Moffet	Transferred to 'Ewa
1897	Ye Won Suk	Kahuku	M	M	Noble	<i>Korea</i> 11/2/1903
1898	Ye Won Young	Pu'unenē	M	M	Jones	<i>Doric</i> 1/6/1905
1903 (Nov.)	Ye Woon Sun	Hanamā'ulu	P	M		<i>Korea</i> 1/26/05
1893 (1883)*	Ye Yern Soo	Pu'unenē	M	M	Jones	
	Ye Yern Soo's wife	Pu'unenē	M	M		
1904 (May)	Ye Yong Chan	Makaweli	C	M		
	Ye Yong Paik	'Ewa	P	M		
1903 (Nov.)	Ye Yong Taik	Kapa'a	P	M		
1904 (Oct.)	Ye Youn Ho	Waialua	C	M	P. K. Woo	
1904 (Oct.)	Ye Young Choon	Waialua	C	M	P. K. Woo	
1904 (Oct.)	Yi Choon Kwan	Waialua	C	M	P. K. Woo	
1900	You Sam Man	Kekaha	P	M	S. H. Hong	Removed to 'Ewa <i>Doric</i> 12/5/1903
1904 (Jul.)	Youn Chi Sun	Waialua	P	M	Pearson	
	Youn Chin	Waipahu	C	M	P. K. Woo	
7/31/1904	Youn Chin O	'Ewa	P	M	Pearson	
1904 (Jan.)	Youn Sim Duk	Kahuku	P	S		
1904 (Jul.)	Youn Tai Won	Waialua	P	M	Pearson	<i>Gaelic</i> 1/13/1903
1903 (Nov.)	Yu Sung Geuk	Kapa'a	P	S	Pearson 5/13/1904	
1899	Yun Chi Pong	Kahuku	P	M	Mc Rai (?)	Class leader, <i>Coptic</i> 3/3/03
1903 (Nov.)	Yun Chi Pong's wife	Kahuku	C	M		<i>Coptic</i> 3/3/03
1903 (Nov.)	Yun Young Joo	Kapa'a	P	S		

LIST OF CHURCH MEMBERS BY LOCATION

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
	An Chang Kwan	'Ewa	P	M	Noble	<i>Korea 1/16/1904</i>
1902	Chang Chang Ki	'Ewa	P	M		Dropped out, <i>Gaelic 1/23/1904</i>
7/31/1904	Chang Kyeng Yern	'Ewa	P	M	George Pearson	
7/31/1904	Cho Pong Sung	'Ewa	P	M	Pearson	
	Choo Seung Yup	'Ewa	P	M		
	Chun Myeng Woon	'Ewa	P	M		
	Chung Soon Myeng	'Ewa	P	M		
7/31/1904	Chung Soon Sung	'Ewa	P	M	Pearson	
	Chung Won Myeng	'Ewa	M	M		
5/18/1904	Han Choon Sung	'Ewa	P	M	Pearson	
	Han I Sim	'Ewa	P	M		
	Im Sung Taik	'Ewa	M	M		
7/31/1904	Im Sung Taik's wife, Han Sung Sil	'Ewa	P	M	Pearson	
	Kim Chang Sung	'Ewa	M	M	W. A. Noble	<i>Gaelic 1/23/1904</i>
	Kim Chang Sung's daughter	'Ewa	M	M	Noble	<i>Gaelic 1/23/1904</i>
	Kim Chang Sung's wife	'Ewa	M	M	Noble	<i>Gaelic 1/23/1904</i>
1897	Kim Choon Pai	'Ewa	P	M	George H. Jones	<i>Doric 12/5/1903</i>
1901	Kim Chyeng Sun	'Ewa	P	M	W. B. Scranton	<i>Gaelic 3/30/03</i>
7/31/1904	Kim Han Keum	'Ewa	P	M	Pearson	
7/31/1904	Kim Pong Ki	'Ewa	P	M	Pearson	
1903	Kim Pyeng Heun	'Ewa	P	M	Pearson 7/31/1904	
7/31/1904	Kim Sin Woo	'Ewa	P	M	Pearson	
7/31/1904	Kim Sin Woo's wife	'Ewa	P	M	Pearson	
	Kim Soo Yern	'Ewa	P	M		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
7/31/1904	Kim Sung Kwan	'Ewa	P	M	Pearson	
	Kim Yong Sik	'Ewa	M	M		
1903	Kim Yong Tak	'Ewa	M	M	Noble (Rev. Noh)	<i>Gaelic 1/23/1904</i>
1902	Ko Joon Il	'Ewa	P	M	C. T. Collyer	<i>Gaelic 1/23/1904</i>
1904	Moon Hong Suk	'Ewa	P	M		Transferred to Honolulu
1903	Pai Poki	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
1902	Pai Poki's wife	'Ewa	M	M		<i>Gaelic 1/23/1904</i>
	Paik Pyeng Teuk	'Ewa	P	M		
	Pak Duk Soon	'Ewa	M	M		<i>Korea 3/30/1904</i>
1898	Pak Duk Soon's daughter, Lily	'Ewa	P	S	Jones	<i>Korea 3/30/1904</i>
1894 (1884)	Pak Duk Soon's wife	'Ewa	P	M	Jones	once dispatched by Chemulpo <i>Korea 3/30/1904</i>
	Pak Lo Kil	'Ewa	P	M		
7/31/1904	Pak Sung Koon	'Ewa	P	M		<i>Nippon 4/30/1903</i>
	Pak Sung Whan	'Ewa	P	M	Pearson	<i>Coptic 8/22/1904</i>
	Pak To Kil	'Ewa	P	M		
	Pang Sa Kium	'Ewa	P	M		
	Sin Choon Il	'Ewa	M	M		
1897	Sin Choon Il's daughter	'Ewa	P	S	Noble	
1897	Sin Choon Il's son	'Ewa	P	S	Noble	
	Sin Choon Il's wife	'Ewa	M	M		
	Sin Pan Suk	'Ewa	M	M		
7/31/1904	Sin Pan Suk, wife, Song Kyeng Suk	'Ewa	P	M	Pearson	
	Whang Chil Kil	'Ewa	P	M		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
	Ye Ki Chung	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
	Ye Ki Chung's daughter	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
	Ye Ki Chung's wife	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
	Ye Kwan Sil	'Ewa	M	M		<i>Korea 3/30/1904</i>
1897	Ye Kwan Sil's mother-in-law	'Ewa	P	M	Noble	
1897	Ye Kwan Sil's wife	'Ewa	M	M	Jones	<i>Korea 3/30/1904</i>
	Ye Tai Sung	'Ewa	P	M		<i>Gaelic 1/23/1904</i>
	Ye Yong Paik	'Ewa	P	M		
7/31/1904	Youn Chin O	'Ewa	P	M	Pearson	
1904 (Feb.)	Chun Ki Sool	Hāmākua Poko	P			
1902	Chung Ji Mong	Hāmākua Poko	M	M	M. Fenwick	<i>American Maru 1/9/1904</i>
1901	Kang Chun Myeng	Hāmākua Poko	M	S	Jones	Transferred to Waipahu, <i>America Maru 1/9/1904</i>
1904 (Feb.)	Kim Pyeng Jik	Hāmākua Poko	P			
1904 (Feb.)	Kim Pyeng Joon	Hāmākua Poko	P			
1903	Kim Sung Jai	Hāmākua Poko	M	M	E. M. Cable	<i>American Maru 1/9/1904</i>
1904 (Feb.)	Pyen Chang Soo	Hāmākua Poko	P			
1904 (Feb.)	Sin Chang Kil	Hāmākua Poko	P			
1904 (Feb.)	Ye Seung Won	Hāmākua Poko	P			
1903 (Nov.)	An Sang Hak	Hanamā'ulu	P	S		
1903 (Nov.)	An Suk Joong	Hanamā'ulu	P	M	Pearson 5/13/1904	Transferred to Kapa'a
1903 (Nov.)	Cho Sung Pil	Hanamā'ulu	P	M	Pearson 5/13/1904	Transferred to Kapa'a
1903 (Nov.)	Choi Dong Keun	Hanamā'ulu	P	M		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1899	Chung Soon Yer	Hanamā'ulu	P	M	W. B. Scranton	<i>Korea 11/2/1903</i>
1903 (Nov.)	Hong Jai Woo	Hanamā'ulu	P	M		Transferred to Honolulu
1901	Hong Seung Moo	Hanamā'ulu	P	S	Jones	
1901	Kim Geun San	Hanamā'ulu	P	M	Jones	
1903 (Nov.)	Kim Hai Suk	Hanamā'ulu	P	M		
1903 (Nov.)	Kim Jai Hyun	Hanamā'ulu	P	M		
1903 (Nov.)	Kim Kil Suk	Hanamā'ulu	P	S		
1899	Kim Poong Chip	Hanamā'ulu	M	M	S. F. Moore	Transferred to 'Ewa <i>Korea 11/2/1903</i>
1903 (Nov.)	Kim Pyeng Kiu	Hanamā'ulu	P	M		
1903 (Nov.)	Kim Soo Yen	Hanamā'ulu	P	M		
1903 (Nov.)	Pak Sung Tai	Hanamā'ulu	P	M		
1901	Ye Kun Sook	Hanamā'ulu	M	M	Jones	Leader
1903 (Nov.)	Ye Woon Sun	Hanamā'ulu	P	M		<i>Korea 1/26/05</i>
1899	An Chung Soo	Honolulu	M	M		By letter to California
1904 (Mar.)	Hong Chai Woo	Honolulu	P	M	Pearson 5/22/1904	Gone back to Korea
1902	Hong Kyeng Choon	Honolulu	M	S		Gone back to Korea
1901	Hong Seung Ha	Honolulu	M	M		Gone back to Korea <i>Doric 2/18/04</i>
1904	Im Chi Chung	Honolulu	M	M		Removed to California
1899	Im Hyeng Choo	Honolulu	M	M		Gone back to Korea
	Im Tai Sik	Honolulu	P	S	Noble	Gone back to Korea
	Kim Dora	Honolulu	M	widow		<i>(Gaelic 1/23/1904)‡</i>
1904	Kim Kyeng Il	Honolulu	P	S	Pearson	
	Kim Miriam	Honolulu	P	M	Pearson	

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
	Kim Wilna, Kim Dora's daughter	Honolulu	P	S	Noble	<i>(Gaelic 1/23/1904)**</i>
1904	Kim Yung Kwon	Honolulu	P	M	Pearson	
	Miss Sung	Honolulu	M	widow		
1903	Pak Won Young	Honolulu	P			Gone to U.S.A.
	Pak Yun Sup	Honolulu	M	M		
	Pak Yun Sup's wife	Honolulu	M	M		
1899	Woo Pyeng Kil	Honolulu	M	M		
1901	Ye Kio Tam	Honolulu	M	M		Removed to California <i>Coptic 10/15/1903</i>
1900	An Won Kiu	Kahuku	P	M	J R. Moose	Class Leader, Went to Honolulu <i>Coptic 3/3/03</i>
1904 (Jan.)	Cho Ho Yern	Kahuku	P	M		
1903 (Nov.)	Cho Ho Yern	Kahuku	C	M	Pearson 4/14/1904	Gone back to Korea
1901	Choi Hyen Sam	Kahuku	P	M	Jones	<i>Korea 11/2/1903</i>
1901	Choi Kyeng Oh	Kahuku	P	M	Jones	Class leader <i>Coptic 3/3/03</i>
1900	Hong Chi Pom	Kahuku	M	M		Used to be and is a good exhorter <i>Doric 12/5/1903</i>
1904 (Jan.)	Hong Chi Pom's wife, Kyeng Sin	Kahuku	P	M	Pearson 4/14/1904	
1901	Hong In Taik	Kahuku	M	M		<i>Doric 12/5/1903</i>
1902	Hyen Sun	Kahuku	P	M	Sang Song (?)†	President of Ep. League <i>Coptic 3/3/03</i>
4/14/1904	Hyen Sun's daughter, Alice	Kahuku	P	S	Pearson	
4/14/1904	Hyen Sun's wife, Maria (Lee)	Kahuku	P	M	Pearson	<i>Coptic 3/3/03</i>
1896	Kang Keun Myeng	Kahuku	M	M	Noble	<i>America Maru 1/9/1904</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Kang Sang Keun	Kahuku	P	M	Pearson	<i>Coptic 3/3/03</i>
1903 (Nov.)	Kang Sang Keun's wife	Kahuku	C	M		<i>Coptic 3/3/03</i>
	Kang Sang Yong	Kahuku	P	M		<i>Coptic 3/3/03</i>
1901	Kim Chang Koun	Kahuku	P	M	Jones	<i>Coptic 3/3/03</i>
1903 (Nov.)	Kim Chang Yern	Kahuku	C	M	Pearson 4/14/1904	
	Kim Chang Yern's wife, Sin Sung	Kahuku	P	M		
1896	Kim No June	Kahuku	M			
1903 (Nov.)	Kim Soon Kwon	Kahuku	C	M		<i>Coptic 3/3/1903</i>
	Kim Sung Kouk	Kahuku	P	M	1/3/1904	
1903 (Nov.)	Kim Sung Pong	Kahuku	C	M		<i>Coptic 3/3/03</i>
	Kim Yun Ha	Kahuku	P	M	Jones 1901	<i>Coptic 8/22/04</i>
1901	Min Han Oak's wife, Prucilla	Kahuku	M	M	C. T. Collyer	<i>Doric 12/5/1903</i>
1904 (Jul.)	Min Han Ok	Kahuku	M	M	Pearson	<i>Coptic 3/3/1903</i>
1904 (Jul.)	Min Han Ok's daughter, Mary	Kahuku	P	S	P. K. Woo	
1900	Oh Chang Eun	Kahuku	M		Presbyterian	<i>Gaelic 3/30/1904</i>
1903 (Nov.)	Om Joon Young	Kahuku	P	M	Pearson 4/14/1904	<i>Coptic 3/3/1903</i>
1903 (Nov.)	Om Joon Young's wife	Kahuku	P	M	Pearson 4/14/1904	<i>Coptic 3/3/1903</i>
1898	Pak Na Sun	Kahuku	M		Presbyterian	<i>Coptic 3/3/1903</i>
1903 (Nov.)	Pak Suk Dol	Kahuku	C	M		<i>Coptic 3/3/03</i>
1896	Rim Jung Sou	Kahuku	M	M		S.S. Superintendent <i>Coptic 3/3/03</i>
1903 (Nov.)	Ye Sung Chil	Kahuku	C	M		<i>Coptic 3/3/1903</i>
1897	Ye Won Suk	Kahuku	M	M	Noble	<i>Korea 11/2/1903</i>
1904 (Jan.)	Youn Sim Duk	Kahuku	P	S		

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1899	Yun Chi Pong	Kahuku	P	M	Mc Rai (?)	Class leader, <i>Coptic</i> 3/3/03
1903 (Nov.)	Yun Chi Pong's wife	Kahuku	C	M		<i>Coptic</i> 3/3/03
1903 (Nov.)	An Won Sik	Kapa'a	P	M	Pearson 5/13/1904	
1903 (Nov.)	Chang Ki Nam	Kapa'a	P	S		
1903 (Nov.)	Cho Suk Gin	Kapa'a	P	M		
1902	Choi Kyung Yu	Kapa'a	P	M	Noble	<i>Hongkong Maru</i> 11/18/1903
1903 (Nov.)	Choi Won Kiu	Kapa'a	P	M		<i>Hongkong Maru</i> 11/18/1903
1903 (Nov.)	Chung Moon Pal	Kapa'a	P	S	Pearson 5/13/1904	Transferred to 'Ewa
1903 (Nov.)	Chwa Yong Pin	Kapa'a	P	S		
1903 (Nov.)	Ha Woon Kyeng	Kapa'a	P	S		
1903 (Nov.)	Han Joon Sang	Kapa'a	P	M	Pearson 5/13/1904	Transferred to 'Ewa
1903 (Nov.)	Han Myung Yer	Kapa'a	P	M		
1903 (Nov.)	Han Si Tai	Kapa'a	P	S	Pearson 5/13/1904	Transferred to 'Ewa
1903 (Nov.)	Han Young Joon	Kapa'a	P	S	Pearson 5/13/1904	
1903 (Nov.)	Kang Jai Yoon	Kapa'a	P	M		
1898	Kim Chang Hyen	Kapa'a	M	M	Moffet	Transferred to 'Ewa <i>Hongkong Maru</i> 11/18/1903
1903 (Nov.)	Kim Choong Han	Kapa'a	P	M		<i>Hongkong Maru</i> 11/18/1903
1903 (Nov.)	Kim Jai Ho	Kapa'a	P	M	Pearson 5/13/1904	
	Kim Kiu Sup	Kapa'a	M	M		Dropped <i>Hongkong Maru</i> 11/18/1903
1903 (Nov.)	Kim Myung Sool	Kapa'a	P	S		
1901	Kim Pyeng Sik	Kapa'a	M	M	Jones	Transferred to 'Ewa <i>Gaelic</i> 11/14/1904
1903 (Nov.)	Kim Sang Yong	Kapa'a	P	M		

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1903 (Nov.)	Kim Si Kyong	Kapa'a	P	M		
1896	Kim Young Sik	Kapa'a	M	M	J. S. Gale	Transferred to 'Ewa <i>America Maru</i> 1/9/1904
1903 (Nov.)	Pak Choon Sam	Kapa'a	P	M	Pearson 5/13/1904	
1903 (Nov.)	Yang Choo Sun	Kapa'a	P	S	Pearson 5/13/1904	
1903 (Nov.)	Yang Joo Eun	Kapa'a	P	S		
1903 (Nov.)	Ye Heung Tai	Kapa'a	P	M		
1903 (Nov.)	Ye Ki Pok	Kapa'a	P	S		
1903 (Nov.)	Ye Man Choon	Kapa'a	P	M	Pearson 5/13/1904	Transferred to 'Ewa
1903 (Nov.)	Ye Wan Young	Kapa'a	P	M		<i>Hongkong Maru</i> 11/18/1903
1898	Ye Won Kil	Kapa'a	M	M	Moffet	Transferred to 'Ewa
1903 (Nov.)	Ye Yong Taik	Kapa'a	P	M		
1903 (Nov.)	Yu Sung Geuk	Kapa'a	P	S	Pearson 5/13/1904	
1903 (Nov.)	Yun Young Joo	Kapa'a	P	S		
1902	Chang Young Whan	Keālia	M	M	Weaer (?)	Leader, Transferred to Kilauea <i>Siberia</i> 12/28/1903
1904 (Feb.)	Cho Pyeng Ok	Keālia	P	M		Good
1899	Choi Jai Keun	Keālia	M	M	W. D. Reynolds (Ru Nai Nuls?)	Transferred to Kilauea <i>Siberia</i> 12/28/1903
1904	Chung Jin Sang	Keālia	P	M		
1897	Ham Kum Pok	Keālia	M	M	W. D. Reynolds (Ru Nai Nuls?)	Transferred to Kilauea <i>Siberia</i> 12/28/1903
1899	Kim Kwang Il	Keālia	M	M	Jones	Transferred to Kilauea <i>Mongolia</i> 7/8/1904
1904	Kim Young Joon	Keālia	P	M		
1904	O Jooni	Keālia	P	M		<i>Siberia</i> 12/28/1903

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1904	Pak Eung Hyen	Keālia	P	M		
1894	Sur Sun Taik	Keālia	M	M	W. B. Scranton (Rev. Sa?)	Transferred to Kilauea
1897	Sur Wha Soon	Keālia	M	M	C. F. Reid	Transferred to Kilauea
1904	Whang Chi Woon	Keālia	P	M		
1902	Yang Kiu Tai	Keālia	P	M		
1903	Yang Kiu Tai's mother-in-law, Pak	Keālia	P	M		
1902	Yang Kiu Tai's wife, Pai	Keālia	P	M		
1901	Ye Sung Chil	Keālia	M	M		Transferred to Kilauea
1904	Han Pok Sung	Kekaha	P	M	S. H. Hong	
1896 (1886)	Han Yong Kiu	Kekaha	M	M	Graham Lee (Lee Gil Ham)	<i>Doric 12/5/1903</i>
1904	Kim Heung Ok	Kekaha	P	M	S. H. Hong	
1900	Kim Jai Hyen	Kekaha	P	M	S. H. Hong	Sun. Superintendent <i>Doric 12/5/1903</i>
1904	Kim Jai Hyen's son Cun Kooi	Kekaha	P	S	S. H. Hong	<i>Doric 12/5/1903</i>
1900	Kim Jai Hyen's wife	Kekaha	P	M	S. H. Hong	<i>Doric 12/5/1903</i>
1900	Kim Joong Whan	Kekaha	M	M	Scranton	Transferred to Kapa'a
1900	Kim Yo Han	Kekaha	M	S	Jones	<i>China 2/8/04</i>
1904	Ko Suk Joo	Kekaha	P	M		
1901	Pak Chang Do	Kekaha	P	M	S. H. Hong	<i>Doric 12/5/1903</i>
1904	Pak Chung Hoon	Kekaha	P	M	S. H. Hong	
1904	Rye Yong Koo	Kekaha	P	M	S. H. Hong	
1904	Rym Il Kwan	Kekaha	P	S	S. H. Hong	
1903	Rym Myung Wha	Kekaha	P	M	S. H. Hong	

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1904	Song Poong Koo	Kekaha	P	M	S. H. Hong	
1900	Ye Jai Hyen	Kekaha	M	M	Noble	<i>Doric 12/5/03</i>
1904	Ye Tai Eui	Kekaha	P	M	S. H. Hong	
1900	You Sam Man	Kekaha	P	M	S. H. Hong	Removed to 'Ewa <i>Doric 12/5/1903</i>
1904 (Feb.)	Chun Young Pong	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Han Chang Sik	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Han Whang Yong	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Im Pong An	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Kim Chan Soo	Kōloa	P	M	P. K. Woo	
1902	Kim Hong Jai	Kōloa	P	M	Jones	<i>Coptic 12/28/03</i>
1904 (Feb.)	Kim Pyung Eun	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Kim Sung Jin	Kōloa	P	M	P. K. Woo	
1902	Kim Taik Jin	Kōloa	P	M	Bu Du Ri (?)	<i>Coptic 12/28/03</i>
1904 (Feb.)	Moon Yong Soon	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	O Eung Taik	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Pai Yong Woon	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Pak Ki Soon	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Pak Yoon Geun	Kōloa	P	M	P. K. Woo	<i>Coptic 12/28/03</i>
1904 (Feb.)	Sur Pyeng Heun	Kōloa	P	M	P. K. Woo	
1904 (Feb.)	Won Sei Pong	Kōloa	P	M	P. K. Woo	
1902	Choi Wha Choon	Lihu'e	P	M		<i>Korea 11/2/1903</i>
1902	Choi Yung Soo	Lihu'e	P	M		<i>Korea 11/2/1903</i>
1903	Kang Yung Sul	Lihu'e	P	M		
1903	Kim Gai Hong	Lihu'e	P	M		

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1892 (1872)*	Kim Kun Ho	Lihu'e	M	S	Jones	Transferred to Honolulu <i>Korea 11/2/1903</i>
1893	Kim Sung Han	Lihu'e	M	M	F. Ohlinger (Eng Gil?)	<i>Korea 3/30/04</i>
1903	Kwon Yung Jun	Lihu'e	P	M		
1903	O Won Yung	Lihu'e	P	M		Gone to California <i>Korea 11/2/1903</i>
1903	Pak Chi Sam	Lihu'e	P	M		
1903	Whang Soon Il	Lihu'e	P	M		
1903	Ye Pok Man	Lihu'e	P	M		
1901	Ye Sung Sil	Lihu'e	M	M	F. Ohlinger (Eng Gil?)	<i>Korea 3/30/04</i>
1904 (May)	Choo In Sang	Makaweli	P	M		
1904 (May)	Chun Nak Goon	Makaweli	C	M		
1901	Chun Nak Joong	Makaweli	M	M	Mu Du Il (?)	<i>Siberia 3/4/04</i>
1899	Chun Nak Wan	Makaweli	M	S	Mu Du Il (?)	Leader <i>Siberia 3/4/04</i>
1904 (May)	Hong Seung Youn	Makaweli	P	M		
1904 (May)	Kim Chang Youl	Makaweli	P	M		
1904 (May)	Kim Choong Han	Makaweli	P	M		<i>Doric 2/18/1904</i>
1904 (May)	Kim Joo Young	Makaweli	C	M		
1904 (May)	Kim Joong Sam	Makaweli	C	M		
1904 (May)	Kim Kyeng Sun	Makaweli	C	M		
1904 (May)	Kim Pyeng Chan	Makaweli	C	M		
1904 (May)	Kim Sung Chil	Makaweli	C	M		
1904 (May)	O Pyeng Sun	Makaweli	C	M		
1904 (May)	Pak Choon Sik	Makaweli	C	M		
1904 (May)	Pak Hyeng Moo	Makaweli	C	M		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (May)	Pak Hyeng Moo	Makaweli	C	M		
1904 (May)	Song Chang Soi	Makaweli	C	S		
1904 (May)	Song In Sik	Makaweli	C	M		
1904 (May)	Yang Eui Sung	Makaweli	C	M		
1904 (May)	Ye Chang Woon	Makaweli	P	M		
1904 (May)	Ye Tong Sik	Makaweli	C	M		
1904 (May)	Ye Tong Woo	Makaweli	C	M		
1904 (May)	Ye Yong Chan	Makaweli	C	M		
1904 (Feb.)	An Kyung Choon	Pu'unēnē	C	M		
1904 (Feb.)	Choi Pong Soo	Pu'unēnē	C	M		
1904 (Feb.)	Chun Duk Ki	Pu'unēnē	C	M		
1904 (Feb.)	Ha Hak Sur	Pu'unēnē	C	M		
1904 (Feb.)	Han Ki Woon	Pu'unēnē	C	M		
1904 (Feb.)	Kang Sang Yong	Pu'unēnē	C	M		Removed to Kahuku
1898	Kim Kai Il	Pu'unēnē	M	Widower	Jones	Camp no.1
1904 (Feb.)	Kim Sa Jung	Pu'unēnē	C	M		
1904 (Feb.)	Moon Youn Chil	Pu'unēnē	C	M		
1904 (Feb.)	Pak Do Il	Pu'unēnē	C	M		
1904 (Feb.)	Sur Young Pum	Pu'unēnē	C	M		
1895	Yang Soo Han	Pu'unēnē	M	M	Han Yu Ram(?)	<i>Doric 9/21/1903</i>
1904 (Feb.)	Yang Suk Jin	Pu'unēnē	C	M		
1904 (Feb.)	Ye Myeng Sun	Pu'unēnē	C	M		
1898	Ye Won Young	Pu'unēnē	M	M	Jones	<i>Doric 1/6/1905</i>
1893 (1883)*	Ye Yern Soo	Pu'unēnē	M	M	Jones	
	Ye Yern Soo's wife	Pu'unēnē	M	M		

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	An Jai Chang	Waialua	P	M		Removed to Waipahu <i>Gaelic 1/13/1903</i>
1903 (Nov.)	An Jai Tuk	Waialua	P	M		
1904 (Jul.)	An Jai Tuk's wife	Waialua	P	M	Pearson	
1904 (Jul.)	An Kyeng Moon	Waialua	P	M	Pearson	<i>Gaelic 1/13/1903</i>
1904 (Jul.)	An Kyeng Moon's wife	Waialua	P	M	Pearson	<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Cha Hio Po	Waialua	P	S		
1903 (Nov.)	Cha Jin Young	Waialua	P	M		
1902	Chang Ik Ha	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1904 (Jul.)	Chang Woo Sang	Waialua	P	M	P. K. Woo	
1900	Cho Han Sik	Waialua	M	M	E.M. Cable	<i>Coptic 6/1/04</i>
1900	Cho Han Sik's son, Won Sup	Waialua	P		E. M. Cable	<i>Coptic 6/1/04</i>
1903 (Nov.)	Cho Ik Sun	Waialua	P	M	Pearson 7/26/1904	
1903 (Nov.)	Cho Ik Sun's wife (Ye)	Waialua	P	M		
1903 (Nov.)	Cho Ik Sun's wife (Ye)	Waialua	P	M		
1902	Cho Ik Sup	Waialua	M	M	E. M. Cable	<i>Coptic 6/1/04</i>
1902	Cho Ik Sup	Waialua	M	M	E. M. Cable	<i>Coptic 6/1/04</i>
1902	Cho Ik Sup's wife	Waialua	M	M	E. M. Cable	<i>Coptic 6/1/04</i>
1904 (Jul.)	Cho Kiu Sup	Waialua	P	M	Pearson 7/1904	
1902	Cho Nam Kap	Waialua	M	S	Jones	<i>Mongolia 12/9/04</i>
1904 (Jan.)	Cho Tong Tai	Waialua	C	M		
	Cho Won Sup	Waialua	M	M	E.M. Cable	Class leader
1902	Cho Yer Sim	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1902	Cho Yer Sim's wife, Maria	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (Jul.)	Choi So Chyen	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Choi So Pong	Waialua	P	M	P. K. Woo	
1904 (Oct.)	Choi Suk Joon	Waialua	C	M	P. K. Woo	
1903 (Nov.)	Chung In Soo	Waialua	P	M	Pearson 7/1904	<i>Korea 11/18/1904</i>
1904 (Jul.)	Chyun Kook Pui	Waialua	P	M	P. K. Woo	
1903 (Nov.)	Im Yong Woo	Waialua	P	M	Pearson 7/26/1904	
1901	Kang Soun Chong	Waialua	M	M	C. T. Collyer	<i>Gaelic 3/30/1903</i>
1904 (Jul.)	Kang Sum Chun	Waialua	P	M	Pearson	
1904 (Oct.)	Kim Choon Po	Waialua	C	M	P. K. Woo	
1904 (Jul.)	Kim Gook Kyeng	Waialua	P	M	Pearson	
1904 (Jul.)	Kim Gook Kyeng's wife	Waialua	P	M	Pearson	
1904 (Jan.)	Kim Heung Soun	Waialua	C	M		<i>Gaelic 1/13/1903</i>
1904 (Jan.)	Kim Joong Kil	Waialua	C	M		
1904 (Oct.)	Kim Po Hyen	Waialua	C	M	P. K. Woo	
1903 (Nov.)	Kim Pyeng He	Waialua	P	M	Pearson 7/1904	<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Kim Pyeng He's wife	Waialua	P	M		<i>Gaelic 1/13/1903</i>
1904 (Jul.)	Kim Sang Woon	Waialua	P	M	P. K. Woo	
1903 (Nov.)	Kim Soon Kun	Waialua	P	M	Pearson 7/1904	<i>Gaelic 3/30/1903</i>
1904 (Jul.)	Kim Soon Kun's son, Won Sung	Waialua	P	S	P. K. Woo	<i>Gaelic 3/30/1903</i>
1903 (Nov.)	Kim Soon Kun's wife, Hong	Waialua	P	M		<i>Gaelic 3/30/1903</i>
1904 (Jan.)	Kim Tong Sik	Waialua	C	M		
1898	Kim Ye Jai	Waialua	M	M	Jones	Went to Honolulu/ Waipahu <i>Gaelic 1/13/1903</i>
	Kim Ye Jai's wife	Waialua	M	M		Went to Honolulu/ Waipahu

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1903 (Nov.)	Kim Yong Peun	Waialua	P	S		
1904 (Jul.)	Kim Young Soon	Waialua	P	M	Pearson	
1904 (Oct.)	Kim Young Tai	Waialua	C	M	P. K. Woo	
1901	Kim Yu Ho	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1901	Kim Yu Ho's wife	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1904 (Oct.)	Kwak Chong Tai	Waialua	C	M	P. K. Woo	
1904 (Oct.)	Kwak Chong Tai's daughter	Waialua	C	S	P. K. Woo	
	Kwon Chung Il	Waialua	M	M		Removed to Honolulu <i>Gaelic 1/13/1903</i>
1904 (Jul.)	Noh Chai Ho	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Paik Tai Kil	Waialua	P	M	P. K. Woo	
1904 (Oct.)	Pak Jai Sun	Waialua	C	M	P. K. Woo	
1903 (Nov.)	Pak Kwang Ik	Waialua	P	M	Pearson 7/26/1904	
1903 (Nov.)	Pak Kwang Ik's son, Pong Taik	Waialua	P	S		
1903 (Nov.)	Pak Kwang Ik's wife (Ye)	Waialua	P	M	Pearson 7/26/1904	
1904 (Jul.)	Pak Pong Hak	Waialua	P	S	P. K. Woo	
1903 (Nov.)	Pak Sang Kiu	Waialua	P	M		Removed to Waipahu
1903 (Nov.)	Pak Sang Kiu's wife	Waialua	P	M	Pearson 7/1904	
1904 (Jul.)	Pak Won Young	Waialua	P	M	P. K. Woo	
1903 (Nov.)	Pak Yern Wha	Waialua	P	M	Pearson 7/1904	<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Pak Yern Wha's wife, Han	Waialua	P	M		<i>Gaelic 1/13/1903</i>
1904 (Jul.)	Pak Yong Hyen	Waialua	P	M	Pearson	
1904 (Jul.)	Sin Sung Won	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Sin Sung Won's son	Waialua	P	M	P. K. Woo	

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (Jul.)	Sin Sung Won's wife	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Son Sung Cho	Waialua	P	M	P. K. Woo	
1904 (Oct.)	Song Sang Woon	Waialua	C	M	P. K. Woo	
1901	Whang Han Sin	Waialua	M	M	Jones	went back Korea <i>Gaelic 1/13/1903</i>
1902	Whang Jik Sin	Waialua	M	S	Jones	Removed to Waipahu, Leader
1901	Whang Kei Sin	Waialua	M	M	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Kei Sin's daughter, Minnie	Waialua	M	S	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Mi Sin	Waialua	M	S	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Tai Sin	Waialua	M	M	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1902	Whang Tai Sin's wife, Anna	Waialua	M	M	Jones	Removed to Waipahu <i>Gaelic 1/13/1903</i>
1904 (Oct.)	Yang Hung Yep's wife	Waialua	C	M	P. K. Woo	
1901	Ye He Moon	Waialua	P	M	Jones	<i>Korea 11/2/1903</i>
1900	Ye Koon Sun	Waialua	M	M	Jones	<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Ye Kyeng Sook	Waialua	P	M	Pearson 7/1904	Removed to California <i>Gaelic 1/13/1903</i>
1903 (Nov.)	Ye Kyeng To	Waialua	P	M		<i>Gaelic 1/13/1903</i>
1903 (Nov.)	Ye Min Sik	Waialua	P	M		<i>Gaelic 3/30/1903</i>
1902	Ye Philip	Waialua	M	M	Jones	
1904 (Jan.)	Ye Pyeng Kiu	Waialua	C	M		<i>Gaelic 1/13/1903</i>
1904 (Jul.)	Ye Sung Chil	Waialua	P	M	P. K. Woo	
1904 (Jul.)	Ye Sung Min	Waialua	P	M	P. K. Woo	Removed to Honolulu

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
1904 (Oct.)	Ye Youn Ho	Waialua	C	M	P. K. Woo	
1904 (Oct.)	Ye Young Choon	Waialua	C	M	P. K. Woo	
1904 (Oct.)	Yi Choon Kwan	Waialua	C	M	P. K. Woo	
1904 (Jul.)	Youn Chi Sun	Waialua	P	M	Pearson	
1904 (Jul.)	Youn Tai Won	Waialua	P	M	Pearson	<i>Gaelic 1/13/1903</i>
1903	An Sung Tai	Waipahu	P	M	Gale	<i>Siberia 5/20/1904</i>
	Chang Myeng Keun	Waipahu	C	M	P. K. Woo	
	Cho Kap Suk	Waipahu	C	M	P. K. Woo	
1903 (June)	Choi Chin Tai	Waipahu	M	M	Lee Wool Lim (?)	<i>Siberia 5/20/1904</i>
1896	Choi Kong Soun	Waipahu	M	M	S. F. Moore	
1897	Choi Kong Soun's wife	Waipahu	M	M	S. F. Moore	
	Choi Tuk Sung	Waipahu	C	M	P. K. Woo	
	Chung Hyun Kiu	Waipahu	M	M		
1904 (Jun.)	Hong Chong Hoon	Waipahu	C	M	P. K. Woo	
	Kim Chang Chip	Waipahu	C	M	P. K. Woo	
	Kim Ik Sung	Waipahu	M	M	P. K. Woo	Removed to Kahuku
	Kim Ik Sung's wife	Waipahu	M	M	P. K. Woo	Removed to Kahuku
	Kim Man Kil	Waipahu	C	M	P. K. Woo	
	Kim Qui Chai	Waipahu	M	M		
	Kim Sung Mook	Waipahu	M	S		
	Kim Tal Ho	Waipahu	C	M	P. K. Woo	
	Kim Won Ho	Waipahu	C	M	P. K. Woo	
	Kim Yong Sin	Waipahu	C		P. K. Woo	
	O Tai Young	Waipahu	C	M	P. K. Woo	<i>Doric 5/6/1904</i>

DATE	NAME	PLANTATION	MEMBER TYPE	MARITAL STATUS	BAPTIZED BY WHOM HOW RECEIVED	REMARKS
	O Tong Hyen	Waipahu	C	M	P. K. Woo	<i>Doric 5/6/1904</i>
1903 (Nov.)	Pak Sang Kiu	Waipahu	P	M		Transferred to Waialua
1903 (Nov.)	Pak Sang Kiu's wife	Waipahu	P	M		Transferred to Waialua
	Pak Sung Choon	Waipahu	C	M	P. K. Woo	
	Pang Ki Siu	Waipahu	C	M	P. K. Woo	
	Sim Soi Dol	Waipahu	C	S	P. K. Woo	
	Sin Hak Soon	Waipahu	C	M	P. K. Woo	
	Sun Young Whan	Waipahu	P	M		
1903 (Nov.)	Whang Chi Koo	Waipahu	P	M	Gale	Transferred to Kahuku
1902	Whang Kei Sin's wife, Maria	Waipahu	M	M	Jones	Transferred to Waipahu, Leader <i>Gaelic 1/13/1903</i>
	Ye Chi Joong	Waipahu	C	S	P. K. Woo	
	Ye Duk Hyen	Waipahu	C	M	P. K. Woo	
	Ye Eung Chil	Waipahu	C	M	P. K. Woo	
	Ye Kyung Chik	Waipahu	M	M		Leader
	Ye Kyung Chik's wife	Waipahu	M	M		
	Ye Kyung Chool	Waipahu	C	M	P. K. Woo	
1896	Ye Pyeng Kwon	Waipahu	M	M	Underwood	<i>Gaelic 1/13/1903</i>
	Ye Sung Eun	Waipahu	C	M	P. K. Woo	
	Youn Chin	Waipahu	C	M	P. K. Woo	

Release Notes

Version 1.00 Initial version. Released June 1, 2002.

An interesting and useful insight comes from page 123. It records that in 1890 Nevius plan for a subsidized annual Bible school was used and that it was gradually shifted over onto a totally unsubsidized Bible Class and this was made the rule in 1901.

This does not reflect a gradual purifying of the doctrine of self support. This does reflect ~~that~~ the rapidly growing Church which by 1901 had reached 5,113 communicants and 7,481 catechumens. Subsidy was necessary in Nevius baliwick in China and in Korea early in the decade 1891-1901. As it became able to assemble without subsidy, it did so. The missionaries - men of common sense saw to it that it did so. To have continued subsidy for the 1500 women who attended the Bible class would have to say nothing of the more numerous men would have cost a fortune. GROWTH ENABLES SELF SUPPORT & NECESSITATES IT

God wants lost sheep found. He desires the sheer physical extension of sound christian churches. Nothing else will redeem the world.

Hence

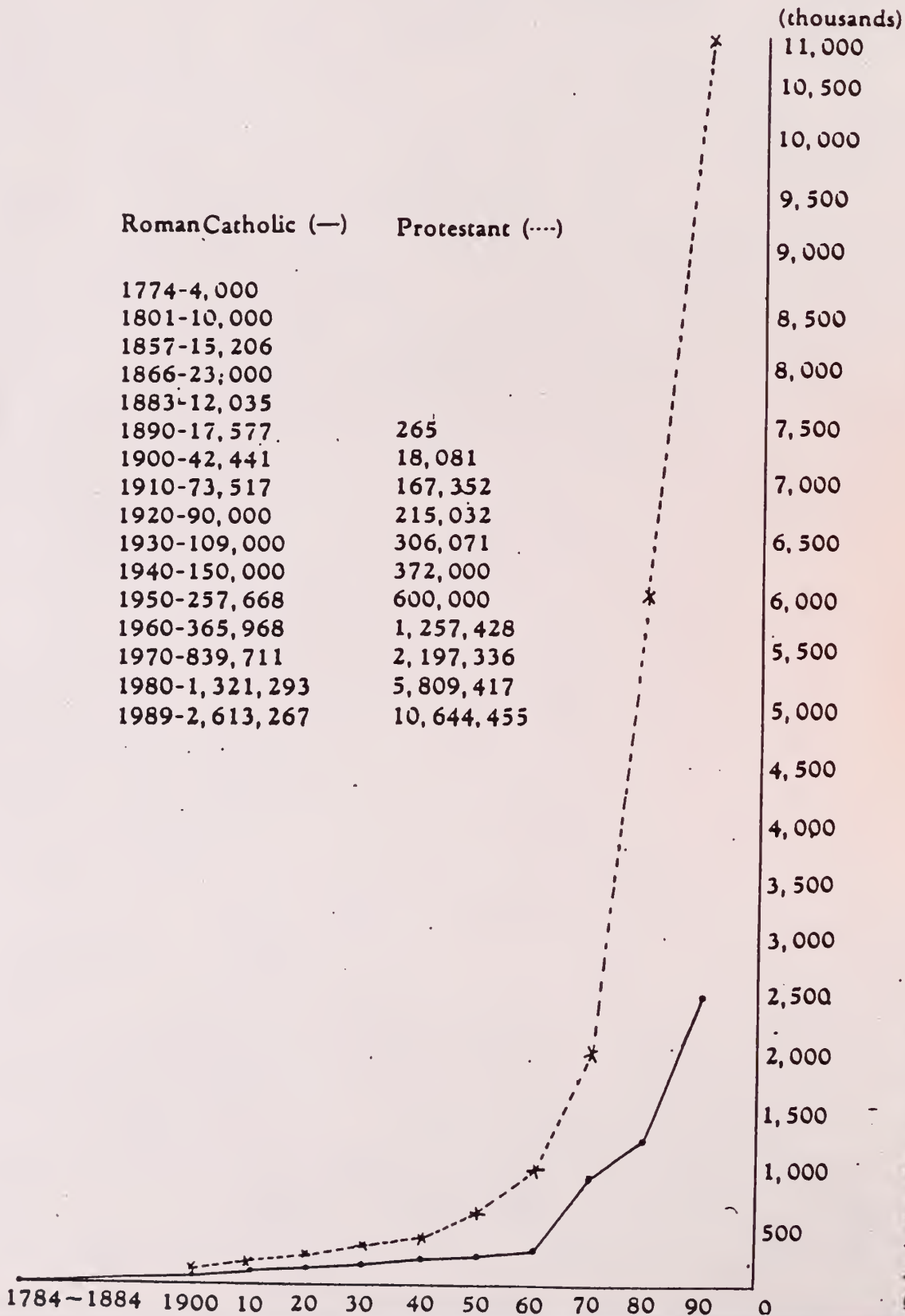
The many ways churches grow and don't grow must be described, gathered from the denominational geographic and linguistic pockets now hiding them, and learned by some workers in every field.

of communicating the Gospel. Another such associated institution is the Christian Broadcasting System (CBS), with its parent radio station HLKY, a Christian landmark. It is one of the two or three top radio stations in the country and reaches the whole peninsula (including parts of North Korea) through a series of satellite stations in large population centers.

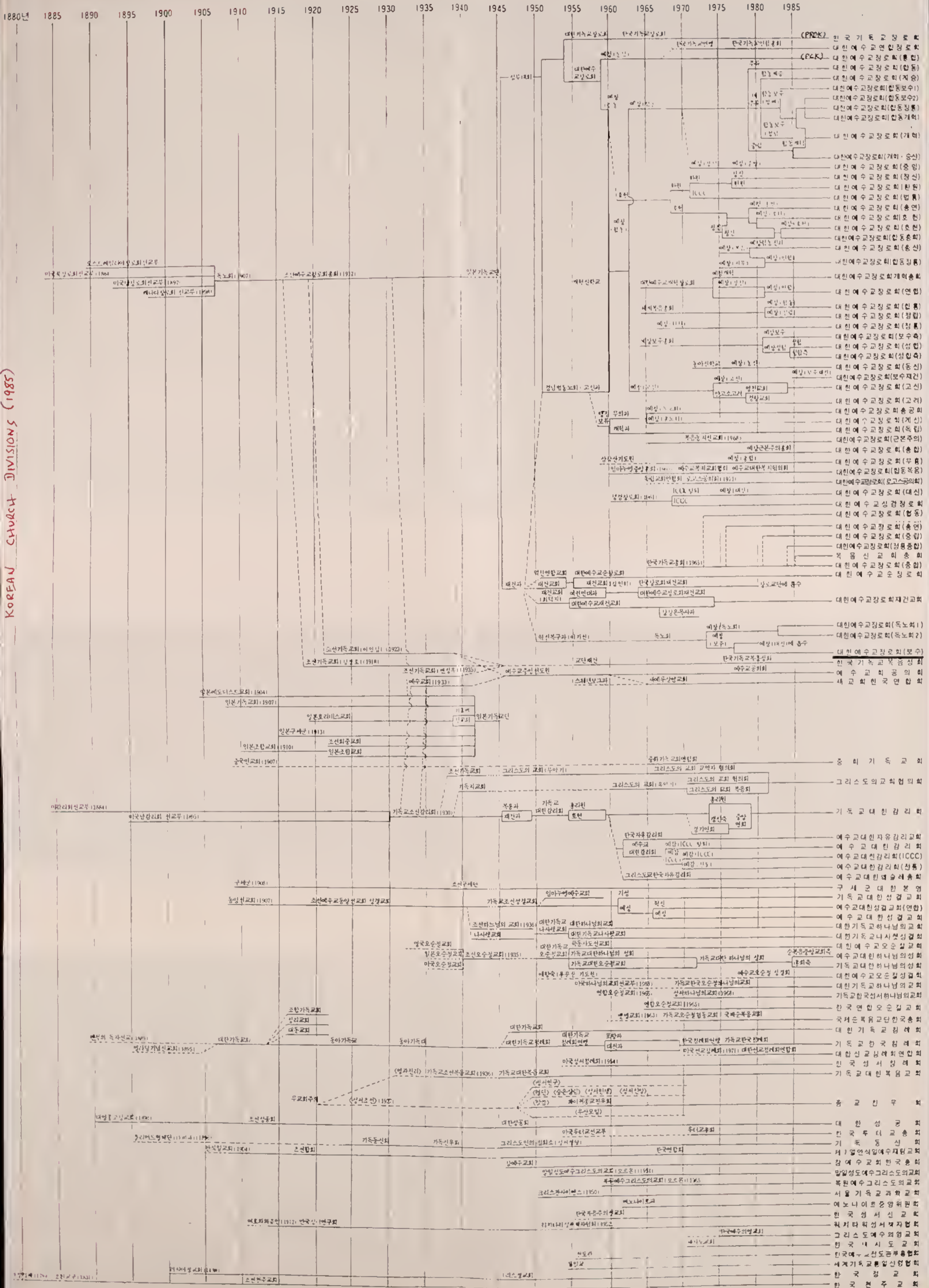
A new focus of Christian cooperation in the country is the "Council of Nineteen Denominations", founded in 1976, which represents a broader theological and ecclesiastical spectrum. It includes Methodists and R.O.K. Presbyterians, Lutherans, Baptists, Churches of Christ, Salvation Army and Assemblies of God. The representatives are usually past moderators or general secretaries, who, however, do not officially represent their denominational structures. If the NCC hangs on the skirts of foreign ecumenical agencies, some believe the council of 19 denominations is encouraged by a national government which is still smarting and embarrassed by adverse international publicity over human rights violations under the Park and Chun regimes. The KNCC, however serious its shortcomings, has tried to stand for the dignity of the individual and for the responsibility of Government in matters of freedom and justice. Did it err and lean too far toward priorities and economic temptations from outside? Perhaps the Council of Nineteen Denominations is more indigenous and representative of internal Christian opinion and concerns. But will it perhaps accommodate too easily to cultural, political and economic pressures and realities from within Korea? Perhaps because of this danger, in 1981 a separate committee of the 19 denominations was formed, primarily to speak officially for the churches to the government, as when it protested a government-proposal to limit each denomination to one theological seminary.

Judgments will be left to history and ultimately to God.

Chart for Korean Church Growth (1784-1990)



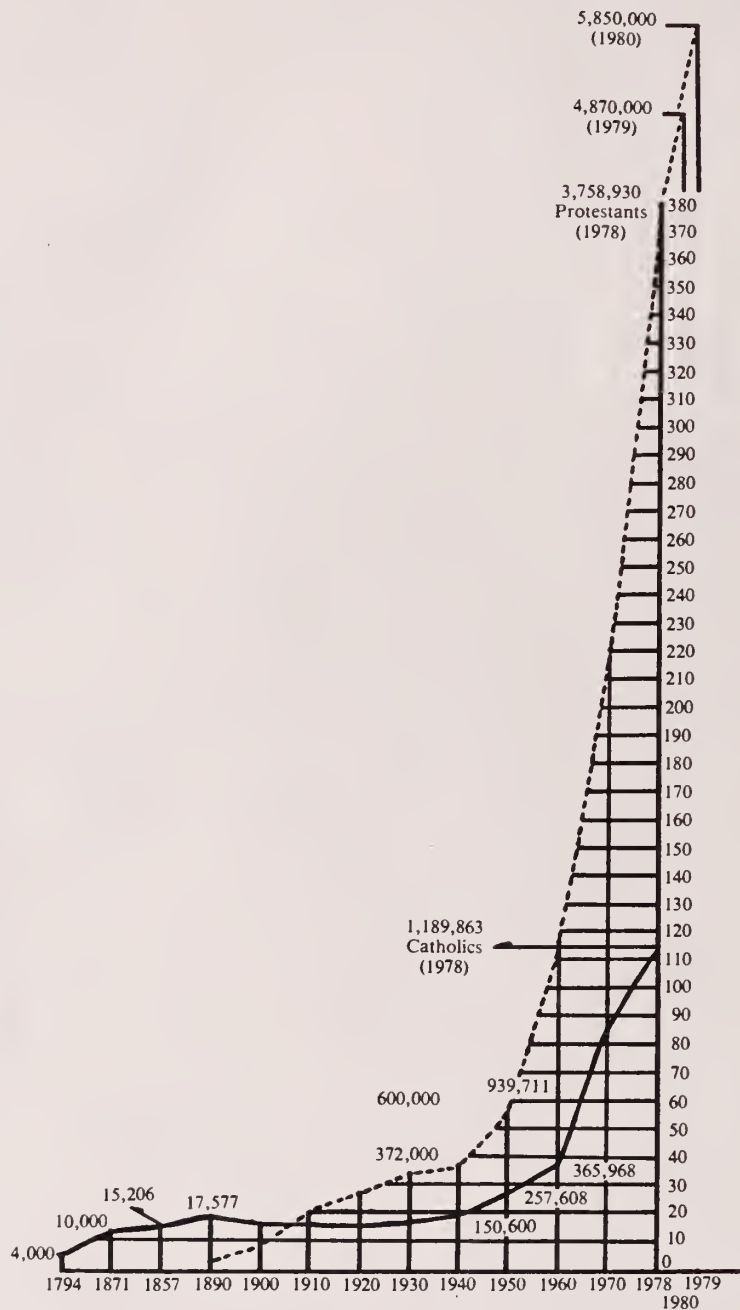
한국 기독교 교단 형성 계보도 (1985년 12월 31일 현재)



KOREAN CHURCH DIVISIONS (1985)

THE EXPLOSIVE GROWTH OF THE KOREAN CHURCH TODAY

Figure 1. The Korean Church Population and Trends of Growth



Source: Samel Moffet originally collected the data. Additional data were taken from *Choong Ang Daily* (9 May 1981). The figures are rather conservative compared with the data published later by the government. See Table 1 in this paper.

READING ASSIGNMENTS: EARLY ASIAN CHRISTIANITY

SAMUEL H. MOFFETT

PRESBYTERIAN MISSION, C. P. O. BOX 1125, SEOUL, KOREA

GENERAL READING: Lee Shiu Keung, The Cross and The Lotus. Hong Kong 1971

1. ~~John Foster, The Church of the Tang Dynasty. London, 1939~~
2. Robin E. Waterfield, Christians in Persia. London, 1973. (Ch. 1-4)
3. Juhanon Mar Thoma, Christianity in India and the Mar Thoma Syrian Church. Travancore, 1952. (Ch. 1,2)

Where these books are not available, participants may read:

4. Kim Kwang-Soo, Tongbang Kidokkyo-sa. Seoul, 1971. pp.
- or 5. Aziz S. Atiya, A History of Eastern Christianity. London, 1968 pp. 239-271; 359-366.

READING REPORT ASSIGNMENTS:

1. M.R. James, "The Acts of Thomas" in The Apocryphal New Testament. Oxford, 1924. pp. 364-438. Story-telling as propagation of the gospel in the early Asian church.
2. A. Voobus, History of the School of Nisibis. Louvain, 1968 (CSCO). Theological education in the early Asian church. pp. 1-7; 24-32; 47-53; 99-115; 143-157.
3. John Stewart, Nestorian Missionary Enterprise. Edinburgh & Madras, 1928. pp. 1-49; 76-100; ~~136-166~~ (Chs. 1,2,4,6). Missionary expansion in the early Asian church.
4. A. Voobus, History of Asceticism in the Syrian Orient, vol. II. Louvain, 1960 (CSCO). pp. 19-41; 61-69; ~~100-123~~; 127-176. The role of asceticism and monasticism in the early Asian church.
5. H.J.W. Drijvers, Bardaisan of Edessa. Assen, 1966. pp. 76-95, 127-143, 213-228. Heresy and syncretism in the early Asian church.
6. L.E. Browne., The Eclipse of Christianity in Asia. Cambridge, 1933. pp. 1-63. The conflict of Christianity with other religions in the early Asian church: Islam.
7. Tatian, "Address to the Greeks" in The Ante-Nicene Fathers, vol. II. Michigan 1962. N.Y., 1903. Esp. chs. 1, 21, 29, 31-34. Nationalism and anti-westernism in the early Asian church.

Everyone should do the general reading before coming to the seminar, insofar as the books may be available. Most of them will be on reserve in the Graduate School office. Each student will be assigned a reading report, and as time permits these reports will be given orally during the seminar. Written reports (summaries) will be required, but may be submitted after the seminar, because of insufficient advance notice. More suggestions may be mailed to you concerning general reading. God bless you. I look forward to meeting you all in November.

Sincerely yours,

Samuel Hugh Moffett

Moore

5
5
5
1
2
3

강명수
송봉규
김현영
신인현
윤병상
정인찬

Michigan 1962 pp. 61-83

Presbyterian Mission
 C.P.O. Box 1125
 Seoul, Korea 100
 November 1, 1980



*Eileen and
 her Mother*

Dear Friends:

This month marks the twenty-fifth anniversary of Sam's arrival in Korea as a missionary of the United Presbyterian Church, U.S.A. He had been here before, since this is the land of his birth. But when he returned in 1955 after being deported from Communist China, twenty years had passed since he had last seen it. And Korea had been chopped in two and devastated by two tragic wars.

The changes during these past 25 years in both country and church are staggering. Looking back, first to 1955 and then another 25 years to 1930 when Sam was still a school boy in North Korea, here are some figures on church and population growth:

No. &	Population	Protestants	Catholics	All Christians	% Christian
1930 South	20,438,108	306,000	109,000	415,000	2%
1955 South	21,502,386	934,000	183,000	1,117,000	5%
1980 South	38,000,000	5,294,000	1,144,000	6,438,000	17-18%
1984 South	42,000,000	7,560,000	1,600,000	9,100,000	21.5%

A Gallup poll in August of this year reports the total number of Christians in South Korea as even higher than the above chart. 18.8% of the people of this country claim to be Christians, it says. And their poll sampling did not include anyone under 20 years of age. However, it may have included the Christian fringe and cult followers. But the percentage of Christians in Korea is higher among young people than in the older age brackets, so we think the figures above are not inflated.

Of course, rapid growth is not an infallible sign of health either in the human body or in the church. Cancer cells grow too. But if there is no growth in the church, surely it is a signal of something wrong. And so we both rejoice and tremble at what is happening here and pray that God will be able to bring to completion the work He has begun.

Furthermore, before we become too complacent about Christian growth in Korea, we must observe that it has been very uneven. Seoul, the capital city, is about 25% Christian and has over 3000 churches for a population of 8,000,000 people. The next three largest cities, Pusan, Taegu and Kwangju, are said to be about 15% Christian. But the rural areas are only 5% Christian. One entire province (Kangwon) is only 2.7% Christian. There are probably about 100,000 villages in rural Korea made up of clusters of houses; some have no more than 10 houses to a village and some have more than 100. Perhaps as few as 6000 of these villages have worshipping communities among them.

The picture is not all dark in the rural areas, though. Just three weeks ago we went back to Andong two hundred miles southeast of Seoul where we had spent three years from 1957 through 1959. There were then just over 200 churches in the Presbytery. Sam and his faithful co-worker, Elder Kim Tong-Sook, tried to visit each at least once a year. Most of them had no ordained pastor, so one of Sam's tasks was to examine candidates for baptism and administer the sacraments as well as preach and encourage the lay leaders. We also visited many un-churched villages trying to plant the seed of the Gospel. Imagine our joy last month to be called back for the dedication service of a new church in the village of Ui-dong, which we had first visited over twenty years ago. Our old partner, Elder Kim and his wife, spent all last year living, praying and working in that village. Now there are 70 adult believers and 100 children gathering regularly for worship, instruction and witness. Many came from miles around that day for a joyous celebration of dedication of the new building. This was the fifth new church that Elder Kim has founded in an unchurched village in the last 20 years.

25 Years in Korea



*The Oldest Church
 Cross in Korea*

Meanwhile, back at the Presbyterian seminary in Seoul, we are working at the task of training both ordained and unordained men and women leaders for just such churches as this. The seminary is literally bursting its seams. Last February's graduating class numbered 256. The new year began in March with the admission of 350 new students chosen from an unusually large number of high-quality applicants. That means we now have a student body of about 1100 or more flooding onto a campus built for 300. The seminary's focus is on preparing Korean leadership for the fast-growing million-member Tonghap Presbyterian Church. We have been happy to welcome a young couple, David and Sue Hudson, from Princeton Seminary, as missionary interns on the faculty this year, teaching courses in English.



The Hudsons

ACTS has grown remarkably from six students six years ago to over 180 today. Our greatest joy is the core enrolment of 23 selected Asian and African students from outside Korea; ten different countries and as many different denominations, from Syrian Orthodox to Japanese Baptist. But the most rapid recent growth has been from Koreans interested in Asian missions entering post-seminary graduate programs. ACTS is international and interdenominational and operates primarily at the post-seminary level. A number of Korean denominations participate in it including Methodist, Baptist, Pentecostal and at least five Presbyterian bodies. There is need for both the denominational seminaries and ACTS to work cooperatively and supportively.

Sam has been increasingly emphasizing in recent years the urgency and responsibility of Korean Christians in world evangelization, particularly in Asia. He was, therefore, greatly pleased when the Tonghap Presbyterian Church set as a goal by 1984 the sending of nine new missionary families beyond their own national borders. That will increase the total number of foreign missionaries from 21 to 30. It will be a fitting way to celebrate the centenary of Protestant missions in this country.

Eileen has found special satisfaction in her work with the Bible Club Movement. This fall a pilot project for a significant new thrust in that work has begun. Bible Clubs have followed a school-type course, starting with youngsters who work all day or who for any reason are left out of the expensive government middle and high schools. But now the time seems right to launch into a more distinctly "Club-type" effort. We have opened the first of these at the West Gate detention center for delinquent youth. We are also thankful for a new scholarship fund to help selected young factory workers in night Bible Clubs.

This has been a year of shocks, tensions, suffering and testing for the people of Korea. Christians here face many perplexing decisions. God's people are called to be both a part of their own culture and society and also an authentic counter-cultural witness -- a kind of audio-visual aid to the understanding of the coming Kingdom of God. Pray for Korea's Christians and for us; that we may together both proclaim the King and demonstrate the Kingdom.

Sincerely yours,

Eileen and Sam

Eileen and Sam Moffett

*Sekiko Otake
From Japan*



*Maleachi from Indonesia,
Vang Lue from Laos*



KOREAN CHURCH STATISTICS (Selected)

1970 - 1981

	Total Xms	Rom. Cath.	Total Protest	Total Presbyterian	Presb. Triumph.	Presb. Holyday	Presb. H. Posn	Presb. Rok	Presb. Kungu
1970	2,955,591 ② [5,828,000]	(3) 788,470 ② [1,002,000]	(2) 2,197,421 ① [2,150,000]	(2) 1,438,058	(2) 514,283	(2) 585,684	-	(2) 189,761	(2) 106,552
1971			(2) 2,250,739	(2) 1,465,287	(2) 532,020	(2) 590,870	-	(2) 194,793	(2) 105,798
1972			(2) 2,358,915	(2) 1,536,167	(2) 583,884	(2) 607,870	-	(2) 197,807	(2) 104,870
1973			(2) 2,497,897	(2) 1,540,074	(2) 580,616	(2) 607,870	-	(2) 204,412	(2) 104,870
1974	3,466,574	(3) 986,606	(2) 2,480,268	(2) 1,583,186	(2) 611,154	(2) 615,000	-	(2) 209,084	(2) 104,870
1975	① [8,459,700]	① [1,222,200]	(2) 2,689,918	(2) 1,693,056	(2) 639,605	(2) 668,618	-	(2) 216,068	(2) 124,965
1976			(2) 2,941,630	(2) 1,776,576	(2) 697,937	(2) 730,682	-	(2) 222,593	(2) 114,104
1977	① 4,558,762	(2) 1,093,829	(2) 3,464,933	(2) 2,022,640	(2) 757,845	(2) 837,473	-	(2) 194,784	(2) 138,192
1978			(2) 3,758,930	(2) 2,230,161	(2) 808,684	(2) 1,015,500	-	(2) 194,784	(2) 164,143
1979	① 7,165,000	① 1,184,000 ③ 1,144,224	① 5,981,000 ② 5,123,476	① 2,368,434	(2) 902,125	(2) 1,234,270	-	(2) 214,347	(2) 183,490
1980	① 8,490,000 ② [11,409,800]	(1) 1,315,000 ② [1,460,000]	(1) 7,175,000	(2) 2,679,401	(2) 960,402	(2) 1,270,719	-	(2) 230,280	(2) 190,000
1981	① 9,076,785	(1) 1,439,775	① 7,637,010 ② (6,349,201)	① 4,302,950 ② (3,999,137)	① 1,089,300 ② (984,192)	① 1,389,000 ② (1,298,285)	① 609,700 ③ (722,352)	① 255,032 ② (230,280)	① 210,900 ② (210,578)
1982									
1983									

From 종교단분현합 by Ministry of Culture + Info. (1981)
 .. Prayer calendars (for yr. following)
 Korea Catholic Address Book
 [World Xn. Enc.] in brackets = "ad hoc" (1980)

- Samuel H. Moffitt
Princeton, Nov. 1983

Janney -

ARE AMERICAN MISSIONARIES NEEDED IN KOREA?

Scott S. Janney

Dr. Samuel H. Moffett

EC 41

Contemporary Asian Christianity

May 11, 1983

The Christian Church in Korea is now very strong. According to the MISSION YEARBOOK FOR PRAYER AND STUDY of 1983, 18% of the Korean population is Christian. (17% in 1982) The WORLD CHRISTIAN ENCYCLOPEDIA puts the Christian portion of the Korean population at 30.5%. This large discrepancy is due to the meaning of the designation "Christian." The WORLD CHRISTIAN ENCYCLOPEDIA includes the Korean indigenous churches in its total of Christians. This group accounted for 14.2% of the Korean population in 1980. If this 14.2% is subtracted from the 30.5% figure for total Christians, then the WORLD CHRISTIAN ENCYCLOPEDIA's figure (16.3% in 1980) becomes quite consistent with that of the MISSION YEARBOOK FOR PRAYER AND STUDY. (17% in 1982)⁴

The growth rate of Christianity in Korea is astonishing! The Church grew from 42,700 adherents in 1900 to 5,828,000 in 1970! And this phenomenon shows no sign of slowing down.

The rate of growth from 1970 to 1980 (all Christians) was 6.57% per year. Shamanism, Korea's largest religion through 1975, decreased at a rate of 1.93% over those same ten years. That religion lost twice as many people through conversions to other religions as it gained from natural (biological) growth. It ended the decade with over two million less adherents than it began. Shamanism lost its place as the largest religion, with 38.4% of the population in 1970, and became a distant second in 1980, with only 25.9% of the population. (Of course, it is only second to

the WORLD CHRISTIAN ENCYCLOPEDIA's broad category of Christian.)

Ahn Taeho describes the religious heritage of his people as animistic. He says that "Korean people have a more religious mind than other people."⁵ They believed that gods lived in old trees, and large or strange shaped stones. According to the WORLD CHRISTIAN ENCYCLOPEDIA, "Shamanism is the traditional religion, and still the most widely practiced one, in Korea. It involves a strong belief in the influence of departed ancestral spirits as well as nature spirits who inhabit trees, rocks and other natural phenomena."⁶ It has been the experience of many missionaries throughout the world that animism is among the most receptive religions to Christianity.

Buddhism and Confucianism experienced numerical growth during the seventies. However, in both cases, the growth of the religious group was much slower than the general population growth.

Buddhism, with 5,069,000 adherents, constituted 16.5% of the population in 1970. By 1980, this group's membership had increased by 735,000, but it only accounted for 15.5% of the population. The reason that it became a lesser portion of the population, is that the Buddhists lost 340,710 adherents through conversions to other religious groups. By 1980, the number of Buddhists was less than the sum of Protestants and Roman Catholics.

Confucians gained 464,000 adherents during the seventies, beginning with 4,516,000 and finishing with 4,980,000.

It has been stated above that the Christian Church grew at an annual rate of 6.57% during the years 1970 through 1980. However, the rate of growth is very diversified between denominations. Relatively speaking, the six Christian categories may be divided into three rapidly growing groups and three slowly growing groups. All six groups are growing in both the natural and conversion columns.

The three groups whose professing constituency is growing at a RELATIVELY slow rate are: The Roman Catholic Church at a rate of 3.75% per year (2.78% affiliated); The Anglican Church at a rate of 2.83% per year (2.78% affiliated); and The Orthodox Church at a rate of 2.12% per year (2.12% affiliated). The word RELATIVELY is emphasized. These rates are small in comparison with the other three Korean Protestant groups. However if they were compared with the growth rate of many churches in America, the growth rate of these three Korean groups would be considered to be relatively high.

The three groups which have a high growth rate even by Korean standards are: the Protestants with a growth rate of 7.23% (7.81% affiliated); the Marginal Protestants with a growth rate of 6.97% (7.71% affiliated); and the Korean indigenous with a growth rate of 6.96% (7.68% affiliated). These are the fastest growing religious groups in Korea. (Within the Protestant and the Roman Catholic churches, the charismatic or pentecostal movement is exploding!

is much more akin to the strategy used in conjunction with the ordination of Azariah of Dornicah. In 1912, the leadership of the church in India was handed over without the complete withdrawal of the missionaries. This less severe method of transferring power worked very well.

A new understanding of mission is being developed. The nineteenth century missionaries pictured themselves as going out from the home base of Christendom to convert the pagans. This was a realistic picture for that time. It is no longer appropriate to call the West the home base of Christianity.

Dal Lee stated that the model for today needs to be one of cooperation.¹⁷ One-sided missions are neither needed nor helpful. American Christians need to realize that the home base of Christianity is wherever the church is located.¹⁸

Dal contended that the Korean church has grown up, and he asserted that some Koreans believe that the period of the missionaries is over. They believe that American missionaries are no longer needed.

However, he does not agree with this line of thinking. He believes that Koreans still need missionaries. But they must work as colleagues with a well-balanced spirit of cooperation.

Both Americans and Koreans can learn a lesson in humility through this type of venture. Dal said that it is arrogance which leads some Koreans to reject all outside help.

in people and explained that the Koreans are "weaning" the
 organs away from missionary support. This is being done to
 run the Korean church more self-sufficiently.

This practice is in accord with the strategy by which
 missionaries have been operating. The main part of the
 history of their work in Korea. It has always been to
 plant a church. Missionary strategy in Korea has been pre-
 dominantly influenced by the Lewis and Clark method, also
 called the three-self method, stresses the need for self-
 support, self-direction, and self-propagation by the nation-
 als. This method has been followed, with some important
 variations, by missionaries to Korea since the beginning of
 Christian mission there. (See Shepherd's "The History of the A.M.S.'s
 in Korea" and.)²⁰

It is true that, although a church has
 been planted, it still needs Western missionaries. The
 Koreans are not yet ready to share the gospel." The Koreans have not learned
 anything yet. They do not have a long history of exper-
 ience like the Americans or Europeans. In each interview
 with fellow students, the author of this paper was present-
 ed with four specific suggestions for where American mis-
 sionaries are still needed in Korea.

The first suggestion was made by a student who said
 that Korean people are not institutionally oriented. He
 said that they are more motivated by emotions and not by
 loyalty toward organization and discipline. This may be

VIII Allin Clark. Ch. 6. The Rise of the Church. (1897-1906).
Ch. 7 (1907-1910)

Political: 1894 Tonghak rebellion (Chondo-kyo). Choi Cheo-woo. Reform movement.
Japan-China War. 1894-95.
Korea independent from Japan. Tae-won-gun allies with Japan vs. Queen Min
1895 Oct. - Queen Min murdered.
King takes refuge in Russian legation. - Russian influence
1898 or - Japanese business interests move in - telegraph, RR in south.
1904-05 Russo-Japanese War.

Church. Presbyterian: 1. Saemunan 1887
2. Sun Myung Moon 1892 (and Sun Dong) } 1898 united to form Seung Dong.
3. Kong Dong Kol (Lotte H'el) 1893
4. Hong Moon Soo Kol split from #2 (Suldu Ri G'ka)

Methodist. 1887 - Chung Jung Ch'.

Missions N. Presbyterian - 1884
Methodist 1885
Anglican 1890
Australian Presb. 1889 - Pusan (1891 - Pusan Coast & S. R.H.)
Indep. Bapt. 1889 - Wonsan.

S. Presb. 1892 - Cholla area
Canadian Presb: ① Indep. McKenzie 1893
② 1898. Mission: Hankyung P.
7th Day Adv. 1903
OMS - 1907
Salvation Army - 1908.

Cooperation:

Presbyterians, 1889 - The Presbyterian Council (final name): NP, AP, SP, Canadian
N. Methodist-Presb. Unity - 1892. ① Towns of 5000 open to both
1895 - Arizon organizes mission district (in Cholla) } ② Smaller towns limited to one mission - the first to establish work.
1901 - Presb. Union }
1905 - Committee on Cooperation: ③ It is the sense of this meeting that the time is ripe
for one Korean Natl. Ch'ch - to be called The Ch'ch of Christ in Korea. (W.D. Reynolds)
④ cooperation in medical work -
⑤ union hymnal

General Council of Evangelical Missions in Korea - cooperation + ch'ch union its goal.
(in 1912 became the Federal Council of Prot. Ev'ngel. Missions in Korea)

See map -

Organization of church:

1893 - Presbyterian Council requests permit of sending churches to act as quasi presbytery -
a) To missions - advisory
b) To church - controlling ecclesiastical power: one ch'ch seminar for each province
Only missionaries on Council
1901 - Koreans seated for first time on Council.

1907. (A) First 7 Seminary graduates. First a presbytery (not a Council) with ordan

Question - ordination by parent ch. presbytery?

- or by formation of Korean presbytery

(B) Sept. 1907 - first presbytery 5 A. Huffell moderator

33 foreign missionaries, 36 Korean elders

Ordained 7 ministers: statistics: 7 Kr. ministers

53 elders

989 congregations

14,000 communicants

70,000 total adherents

Confession of faith - borrowed from Presb. Ch. of India, conforming the Westminster Conf of Faith, & larger & smaller Catech. as worthy expressions of Word of God.

Calvinistic. Sovereignty of God, deity, virgin birth, substitutionary atonement, double procession of H.S., predestination, irresistible grace, sacraments, bodily resurrection, final judgment.

[TULIP total depr., unconditional ^{election} grace, limited atonement, irresistible grace, preservation of saints]

Mission organizations - Yi Ki-Pung (1907) - to Quelpat

Choe Kwan-hil (1909) to Koreans in Liberia

Han Sok-chin " to Korean students, Tokyo

Pang Hwa-chung " to Korean emigrants, Cal + Mexico

Ch. organization - session + presbytery (until 1912) - with presbyterial committees appointed for different

Missions - members of Presb - but discipline + appointment by parent churches (until time when by 2/3 vote, "they think it more to withdraw).

Book p 307f

N. Methodists up to 1901 - One Presbytery Elders District - three areas. Seoul, Chemulpo, P'y.

1901 - Bp. Moore ordains Kim Chang-Suk + Kim Ki-p'om as deacons (baptize + marry).

~~under one~~ ^{three} Presbytery Elders Districts (3 stations: Seoul, Chemulpo, P'y).

1906 - Five Pres. Elders Districts

1908 - Organized into Annual Conf. of General Conf. of M.E. Ch. Reported that episcopal center be estab. in Seoul - but Bp. Harris never came to Korea

45,000 total adherents

S. Meth Until 1909 - one Pres Elders Conf. - total adherents 6035

But Baird disagrees: the key to the success of the method lies in the method itself.

Contrasts Latin America + Korea: General pattern: city school + upper class club.
moral choices completely dependent on visits.

Nazari: too willed to be dependent: THE WORSHIP INITIATIVE

Unpaid meetings for worship: no feeling of inferiority.

No stress on, but spontaneous self-support + evangelism.

Key to leadership: not access to foreign help, but ability to lead one's own people.

Method is vulnerable - often imitated. "Human beings seldom rise against Santa Claus."

March 2 Then why the difference: (a) Between Northwest + rest of country (p. 227)

(b) Between Presb. + Meth.

(1) Certain social + economic conditions.

(2) Prior establ. of Worship Initiative before arrival of missionaries.

(3) The Nervus Method.

(4) Adjustment of Nervus Method to particular situation - e.g. Adams + Hospital Fund.

(5) Steady stream of new missionaries, from 1900.

III Development of an Educational Policy, 1897. Gale, Moffatt + Baird.

Dr. Baird - "Our Educational Policy" - paper at 1897 annual meeting.

p. 116 - P. 117

KOREA CHURCH HISTORY

II. The First Wave 1884-1890.

Preparation:

1. Methodists. Rev. John F. Goucher, pres. of Geneva College, Baltimore by chance, in 1883 in train meets Prince Min Yong-Ik, leader of the first Korean gov't mission to the U.S. As result, writes to Meth. Mission Board - "If expedient.. establish a mission in Korea" - and donates \$2000 to get it started. No results.

So Jan. 31, 1884 writes to Robt. S. Maclay, Supt. of Meth. Miss. in Japan to visit Korea + investigate possibilities. June 1884, thru Kim Ok-Kyun, of Dept. of Foreign Affairs - Maclay petitions King for permission to open school + medical work.

Receives Kim's assurance that King was favorable, and grants permission to begin the work (but no official permission to buy or rent property).

By end of 1884 ^{with} Dr. Wm. B. Scamton, Rev. H. G. Appenzelle, Mrs. Mary F. Scamton apptd. pioneer missionaries.

2. Presb. Feb. 1884 - \$5,000 from Maryland estate to open work in Korea.

Spring 1884 - John W. Heum apptd. first Presb. mission to Korea.

Methods of Miss

I. Beginnings: 1884-1890

II. ~~Planting~~ ^{Spreading} the ~~Christian~~ Church 1890-1910.

A. Beginnings of Evangelism: 1886 Underwood's first convert 1887 - introduction to U.S.; 1888. ^{1889 - program} S. J. J. J. J.

A. Beginnings on the North: 1890. Moffett & Appenzeller to P.Y. 1891 - Moffett + Goble to N. provinces (all 13 provinces visited)

B. Beginnings of a Missionary Strategy: the Nevins Plan.
1883 - articles in Chinese Reader

Nevins Plan - 2 distinct methods of missionary practice: Old Way + New Way. "Methods of Prop. Work, 1890"

1. Old: depends on paid native agency + foreign funds.

New: minimizes use of paid native agents; emphasizes independence + self-reliance

2. Arguments for Old: -

a. It is more natural. Brings quick results. Fits slogan "China must be evangelized by Chinese"

b. Fits local circumstances. Local know-how - Foreign salary pays them for evangelism

3. Arguments against Old:

a. Harms local church; sets leaders apart from their own people; arouses jealousy

b. Harms the new convert: produces "rice Christians"

c. Makes difficult to distinguish true + false believers. For faith, or for money

d. Cuts the nerve of voluntary, unpaid workers.

Lecture V. Feb. 16 (1)

Miffett 1890 (1) July made first trip to PY with Appenzeller & Hulbert to lobby for coal for Semi progress
 1891 (2) With Gale Spent 15 days in min in PY when Appenzeller was N.-H to Sem. trying to tell of Xt.
 1893 (3) tried to buy property. Mob of 300 shouting men tried to drive him out - He stepped out & invited
 the leaders in to talk to him. They explained the magistrate had ordered them to - if they didn't
 their lives in danger. Requesting their judgment, M. said in that case he'd leave the next day
 "that was their friendship," he wrote (Korea Mission Field, Mar. 1925, p. 53) "and the mob
 dispersed after hearing an explanation of the gospel". Used visible crowd as opportunity to
 evangelize.

Critical events. 1894 - persecution by governors of PY breaks out in spring. Miffett in Seoul - appeals
 to Brit & Amer. consuls, leaves for PY at once, stops persecution.

1894 - summer. Sino-Japan War. Brit M. stayed in PY in order to
 strengthen our little flock, to protect them and... to stay with them unless the Lord showed
 me plainly it was right for me to leave." (M. letter to Board, Aug. 27, 1894). Chinese
 came - Miffett stayed in house for fear of being shot, since he wore dark clothes as Chinese,
 so also Japanese. Reasons were white. Finally left in August. Sept. 15-17. Brothels of PY -
 pop. reduced from 60,000 to 15,000. Xns scattered into countryside - like death of Jerusalem.
 Oct. Miffett's lee return, gather the scattered flock.

Remit: "The whole nation was shaken for its lethargy and extreme
 conservatism. The Church with solid foundations kind was in a position to take advantage
 of the situation, so that from this time on there has been both steady and rapid
 growth with no retrogression" (M in Grand. Board. Papers, 1909, p. 25).

The solid foundations — (1) Ch. of 52 members (over 6 yrs. bapt. by Underhill)
 (2) Return of M. in degree situated to plant the ch.
 (3) Xns moving out among friends & neighbors
 (4) Ch. began to multiply ahead of the mission,
 (5) Self-support did not limit them to a meagre budget.

Growth - by 1896 the membership had doubled for the previous year (73 in 1894 and
 quadrupled again two years later (from 73 in 1895 to 1055 in 1897). That
 in Communitate. Perhaps 3,000 in community.
 1000% in only 3 years. By contrast it took Seoul 10 yrs to grow 1000% (p. 117f.)

Feb. 16 ② ①

Evangelistic work. -

Increasing confidence 1892 - begin to sing hymns for first time in service - before that

Problem of admission to ch. Methodists: 4 classes: ① inquirers

- ② baptized probationers - no vote, can be dropped w/out trial
- ③ probationers. ④ Members.

Prob: catechumens - prebaptismal probation. Miffett's as an experiment..

adopted the plan of enquiring applicants to make a tentative or general public profession of faith as catechumens at least 2 weeks before the time proposed for admission to full membership. This.. gave opportunity for testing their sincerity" (WP Report for 1888, p. 120).

Rules for members. (Spec, RE Report on the Mission in Korea of the PBFM, 1897) PAIK, p. 226.

READ →

Feb. 16

Miffett's methods: Chinese Records

A. Conviction

① Unquestioning reliance on the Gospel: The reality of sin, the judgment of God, the need for repentance, the assurance of forgiveness, the regenerating work of the Holy Spirit, and faith in Christ as the one and only way of salvation (p. 852)

*What will militate most against the evangelization of Korea will be a lack of faith in the power of the Gospel itself, a belief.. that there must be something [else] used as a bait.

② The determination to make it the one chief interest, the all absorbing task of one's life to preach this Gospel & bring it into contact with the people.

*Nothing should come in to prevent a close, intimate loving contact with the people.. - not an abstract interest in them as so many heathen to be converted..

③ The conviction that the spiritual advantages of Christianity are pre-eminently the advantages.. There are many secondary advantages, the results of Christianity.. but in the proclamation of the Gospel, when the material, financial, intellectual or political advantages of the spread of it are placed in the forefront, then the appeal is to the natural man, the lower motives.

④ A strong faith, a victorious, enthusiastic faith in God and His message.

⑤ The missionary's own spiritual life and moral standards.

B. Methods:

① Wide-spread preaching of the Gospel in its simplicity. A strategic center & broad itineration; ad imitation to personal witness in the "sewing". Few men from ten places better than 10 men from 1 place in early stages.

Feb. 3 (2)

- ② The use of the Bible. Use the Bible, keep yourself in the background - the authority is the Bible. Tracts good - but as a means of explaining the Scripture.
- ③ The catechuminate - before baptism, encourage public confession of sin, faith in Xt, and of the intent to lead a kn life. Three-fold object: ① decision enclosed ② formal recognition of desire to be a kn + usually for instruction ③ witness to Abse. Serves as a base for proto-church organization.
- ④ The infusion of an enthusiastic evangelistic spirit into the first converts and continuously into the whole church.
- ⑤ Bible Study Training Classes Educate the whole church, not just leaders in the Bible.
- ⑥ The development of trained helpers, evangelists and ministers. This means Christian education for Christians in the church. Two levels needed. ① through training for the ministry ② shorter training for lay leadership.

Lecture VI. Feb. 23 (No quiz)

Assignment for Feb. 23. Chh. pp. 154-185.

Chh. Chap. 6: The Rise of the Church (1897-1906) Shears - p. 103. Only one section of Korean ch. grow...

Shears - p. 111 f.

1. The rise of the chh. in northwest Korea: center of chh. growth.

S.A. Miffett - L.P.Y.

Park Hye-Chun in Uijung-Hye, Chh. chh. assists Miffett in P.Y. Presb '93 occupy.

Send - 189 1/2 - began to sing hymns in service for first time perhaps that of (Park, p. 202).

2. Different emphases:

Presbyterians: evangelism, but also Christian education personal testimony.

Methodists: education - small groups (class meetings) but also evangelism, class leaders

Anglicans: careful preparation - indigenization. Arrived 1890. Began to teach 1896 after leaving Korea. 1897 - 1897 - seven more missions into country: Anglican, Baptist, Meth. + Presb. (4 diff groups).

Training of preachers:

Methodists - began with 2 weeks a year in slack season - later 2 months.

Presb. - began by S.A. Miffett - 2 elders from Central chh (1900) First that. Sem.

1902 - bapt. to his home. Planned 3 months train a year. (for 5 years). 9 mos reading.

1905 - appd by Presb. Concl - 3 classes, 40 students.

Cooperation: A. Presb. 1889 Presb. missions began to cooperate

1893 Presb. Concl - for one Presb. Ch. - (Act as a presbytery, with penun & home to A.)

Governed chh. through one chh. session for each province.

1901 - Korean named to Concl for first time: 24 missions, 3 Kr. elders + 6 helpers.

1902 - begin to plan for organization of indep. Korean P.C. -

① When at least 12 churches with an elder, + 3 Koreans ready for education

② Set up Committee to prepare standards.

1904. Decide to call in chh. Yesu Kyo - adding dom. name: Jungsu or Kamin Kyo -

B. Meth. - 1901 ordain first deacons (by Bishop David Moore) - to baptize + marry.

1901 three Districts (Send, Incheon, P.Y.)

Education - C. County: - 1893 - general understandg open ports + towns over 5000 open to both N. Presb. + N. Meth. (South Meth. refuse even to unite with other Meth. - Park p. 199).

smaller towns grow to first minn. establish a sub-station no transfer of membership without letter of recommendation.

Policies:

Band, Richard: William M. Baird of Korea, A Profile

Ch. 6. The Korea Experiment. (on the Nevius Method, A Critique)

From the beginning Korea began to adjust the Nevius method to Korea. The policy - Three steps

1 Policy I: - 1. First establish the church, country-wide and indigenous.

2. Second, develop institutions to fit its needs. Don't divert mission funds to

I. "A Philosophy of Mission" paraphrases, schools, even hospitals, until the church is established.

Dr. Selinwood

Exception: 2 small schools + a hospital. All a source of great friction. (p. 105)

The Royal Hospital - govt. funded + staffed. Missionary board.

Severice's gift of 10,000 (1902) almost refused - Mission thought 5,000 enough.

This is exactly the opposite of a more widely accepted policy (e.g. that of W.S.A. Barber of Wesleyan Mission Soc., London at Econ. Miss. Conf. 1900 (vol. II, ch. 28): - "When Xty sends its ambassador to heathendom it is with the aim of radically changing the character of heathendom: of building up a Christian State... We... are bound to provide for school as well as church.."
The idea - bring western civilization, with its institutions. (p. 106).

II. "A Methodology of Mission" - The Nevius Method adopted 1890.

Some Comments: R.A. Band.

What is the dynamic: - ① Other fields stress evangelism

② Self-support? - I "could not see how the negative action of not providing ch. bldgs., or not paying pastors salaries automatically made the Korean Christians more mature, responsible + dedicated to God" (p. 214).

What was the difference? Underwood - ten criteria (p. 214).

Clark - 4 criteria - ① "Each abide in his calling"

② Develop ch. method + machinery only so far as native ch. can take care of + manage them.

③ Leadership to be selected from among Christians themselves, as they are able to supply the means.

④ Xns build their own churches, in native style.

H.E. Blair - 3 criteria: -

① By ~~SS~~ teaching Clear-cut break with all heathen practices

② By Scriptural indoctrination: S.S. teaching

Bible Training Conferences - local level

Short-term BI in centers

③ Refusal of Mission Funds for: (a) Church property or bldg.

(b) Salaries of ch. workers.

∴ Dr. Bunn - not Nevius Method but social, political economic factors were decisive in success.
(One Hundred Years, p. 420)

The Republic of Korea has the fourth largest army in the world. All these young men comprise a rich field for spreading the gospel of Christ, but there is a shortage of chaplains. Dr. Kinsler finds time to encourage these our Korean co-workers. (*)

Education in Korea takes many forms, and one of them is the education of us, the missionaries. Language study is a long and gruelling experience that we all go through. Mrs. Moffett carries on the never-ending study with her private tutor, (*) while in language school, Miss Marie Melrose is nearly at the end of her two-year course. She will be leaving school to work in Christian Education. (*)

Seoul Foreign School is the domain of Mr. and Mrs. Richard Underwood. (*) While we have been following their parents over hills and through back alleys, the younger set has gone off to school, accompanied by one of our short-term teachers, Miss Patricia Pritts. (*) Here they are, returning cheerily at the end of the day, if with a sobering pile of books in hand. (*) The youngest ones find Korean children happy playmates...(*)

But for Korean children, it is a terrible thing to be too poor to go to school, especially in a country where education has become almost an idol. (*) Many of these children are able to attend Bible Clubs led by college and seminary students and others. Here the students gain some knowledge of the three R's plus training in Christian character. The annual Bible Club rally is an impressive experience. (*)

As you may have guessed, there is administrative work to be done, too. And you can ask Mission treasurer, Mr. George Whitener, what it is like to do this kind of work through, around, over, or under a language barrier. (*) And the cheerful efficiency of Miss Marion Shaw is a big help to a busy Commission Representative. A vote of thanks is continually due our Korean staff as well. (*)

The last three quarters of a century has been good to Christian missions in Korea. The growth of the church has been astounding, and the depth of its faith has been tested with fire and sword and not found wanting. The church stands independent and strong among the churches of all nations, and has a strong impact on its own society. (*) But still, all the Christians of Korea are only about seven per cent of the population. So, much as we rejoice over the seven who are in the fold, what of the ninety and three who are still without? (*) Missionaries and Korean churchmen are working together on a thrilling new five-pronged plan for reaching those as yet untouched by the Gospel before the end of this century. (*) The five target areas of this plan will be in the country, on the farms and in the lonely hills...(*) in the industrial areas with their new factories and uprooted populations in social confusion...(*) on the campuses crowded with young people full of idealism and anxious for a new life, but with very little direction to point the way to THE life...(*) among the children and youth who cannot go to school and who either start work at a very early age, or worse, have nothing to do while their fellows study...(*) and among the troops of the Republic of Korea army, thousands of young men being groomed to repel an invader from without, and wide open to the good news of a new life within. (*)

The Korean Church has asked our help in this great adventure...but each of us is already involved in a task given us by the church to do. So we count on you to join in and help...with your goods, but more important, with yourselves. (*) Korea...on the rim of Asia... but perhaps, in God's providence, in the heart of His Kingdom. (*)

Instructions

The Slides:

There are seventy-three color slides in this set including the title slide. They should be kept away from excessive heat and moisture and from dust and finger-prints.

The Tape:

The narrator is Dr. Samuel H. Moffett. The narration was recorded by ELKY, full-track, at a speed of 3 3/4 inches per second. It is suitable for playing on full-track or half-track monaural or stereo machines. Careful handling will preserve its quality.

Operation:

The taped narration begins with music which accompanies the title slide. Thereafter, an audible snap indicates the change of slides. In the absence of recorder facilities, the script may be read, changing slides as marked by asterisks in the text. In either case, it is suggested that the operator be familiar with the set and the equipment used. A smooth presentation will greatly enhance the effectiveness of the set.

ON THE SIM OF ASIA

(Title Slide until music begins to fade and you hear a click), then, (Slide #1). More than seventy years ago, a handful of dedicated men set out upon a journey of faith amid the ancient and pagan cultures of the East to witness to the redemptive love of our Lord and to bring a nation to the truth. (*) They found a beautiful land which has been called the "Switzerland of Asia"; the Koreans called it the queen of ten thousand peaks and ten thousand islands and ten thousand waterfalls. (*) Under the gray and yellow granite peaks scraping the blue sky lies the green of the pine forests (*) and in and among the pines nestle the gray-tiled monastery roofs, their fish bells tinkling in the breeze. (*) They found ten million people tucked away in the valleys and between the mountains of the rugged peninsula. Today there are twenty-five million in South Korea alone. (*) The Korean peninsula is only 525 miles long, averaging 150 miles wide; about the size of the state of Minnesota, but with 6000 miles of some of the most beautiful sea coasts in the world. (*) Within this beautiful land they found a people with a heritage of primitive spirit worship guarding their villages with rude devil posts. (*) They found a system of Confucian ethical thought degenerating into form and ceremony and the ritual worship of the ancestors of the clans; (*) the hills dotted with Buddhist temples, blazing with ancient grandeur within, but dead with the weight of centuries of superstition. (*) Their work was richly blessed and over the years a great Church grew. Though it bears the scars of sword and schism, it IS a great Church -- a devout and praying Church, faithful and growing. (*)

United Presbyterian missionaries today, working in partnership with the Presbyterian Church in Korea, are serving in several geographical areas and a number of vocations. (*) We can't show you all of our work, but we would like to have you meet the members of Seoul station, and tell you a little about how and where we work. (*)

Seoul, the capital of the Republic of Korea, is a city of almost three million inhabitants -- nearly double the estimated population of 1951. (*) Since the Korean War, it has been swollen by refugees from North Korea and by poverty-stricken farmers from the South searching for work. It is a city of many opportunities for the missionary. (*) Historically, however, the heart of mission work has been in rural areas. Using Seoul as home base, Dr. Kenneth Foreman devotes full time to the work of the surrounding countryside, preaching in the churches and holding lay leadership classes. (*) And most Sundays find each of our ordained men, no matter what his weekly duties, visiting his country district, encouraging the pastors and lay leaders, (*) interviewing candidates for baptism, preaching and teaching. (*)

Training the leadership for the church of tomorrow is one of the foremost concerns of the Church today. In the Presbyterian Seminary just outside of Seoul, 250 students are studying for the ministry, Christian Education, and rural leadership. (*) Dr. Francis Kinsler, pictured here, and Dr. Samuel Koffelt are members of the faculty along with many distinguished Korean teachers. (*) Some of the ladies of the mission assist in the teaching of English to open the door to wider theological research than is available in the Korean language and to encourage fluency in Korea's second language. (*)

The church of tomorrow will also be dependent on the quality of its lay leaders. Though they differ somewhat in methods and specialties, our church-related institutions are dedicated to the principle that high academic standards go hand in hand with a Christian approach to life and a personal relationship with Jesus Christ. (*)

At the Seoul Women's College, a new institution founded in 1961, young women are being trained for service in the rural church and community. (*) Mrs. Kenneth Foreman spends much of her time with the girls now at the college. It is the first full residence college in Korea. (*)

At Soongsil Union Christian College, formerly of Pyongyang, North Korea, five hundred students are enrolled in a strongly Christian liberal arts program. (*) Dr. Harold Woolkel reports that last year twenty-five per cent of the graduating class entered church vocations. Begun in a joint effort of the Presbyterian and Methodist missions in 1906, Soongsil is the first Christian college in Korea. (*)

Yonsei University is the largest of our Christian institutions. It was founded in 1915 by Dr. Horace Underwood, whose grandson, Horace Underwood, is on the present faculty. (*) Here five thousand students are receiving training in six colleges. Yonsei is a union effort participated in by several of the missions and churches in Korea. Its emphasis is on maintaining sufficiently high academic standards to witness from a position of strength in the powerful intellectual world of Korea. (*)

On KLEF + even Mike

OBSERVATIONS BY THE GENERAL DIRECTOR
OF THE EVANGELICAL ALLIANCE MISSION

even later, state HLKX from Team

KLEF Does in many ways come close to representing what TEAM would want in churches it would bring into being. It is:

- A. Fundamental in doctrine
- B. Premillennial
- C. Immersionist
- D. Evangelistic
- E. Concerned about discipling
- F. Church centered
- G. Alert to spiritual dangers
- H. Gifted with vision and leadership
- I. Self-supporting
- J. Self-propagating
- K. Self-governing

KLEF is in closer agreement with TEAM doctrinally, in its vision and in its spiritual standards than most other churches in Korea.

It represents a strong reactionary movement and as is generally true where reaction exists, it can go to the extremes in its reaction. It does react against:

- A. Shallow evangelism and teaching
- B. Confusion of Gospel terminology which weakens understanding of the message.
- C. The dependence on church membership, good works, law observance, etc., for salvation.
- D. Infant baptism
- E. Elevation of the clergy
- F. Strong teaching on predestination
- G. Undue emphasis on finances
- H. Receiving foreign support

KLEF's experience is similar to that of other spiritual awakenings where cold, orthodox, nominal Christian churches exist. This was the experience of Vinzindorf, Finney, Moody, Franson and others. There were in some instances methods which were effective, never-the-less, stirred up strong reaction - (witness Moody's and Franson's open invitations to receive Christ and "after meetings" which were held).

KLEF leaders believe whole-heartedly that they are doing a necessary work for God. They admit errors of judgment and performance. They believe Korea needs to be confronted with a Gospel of salvation by grace apart from works. Their reactions against some good things which church people are doing such as tithing, praying, observing the ten commandments is a reaction on a dependence on these works for salvation.

Believing in their work as they do, KLEF looks at TEAM as having the potential to further their spiritual movement through radio as at present and potentially through the other ministries. They express surprise that TEAM would seem to be aiding groups that do not have a clear salvation message and thus distort the Gospel

Dr. Mortinson
August, 1973

Seminar 참석

김현영 (Hyan Young Kim)

송봉규 (Bong Kyu Song)

신인현 (In Hyan. Shin)

윤병상 (Byung Sang Yoon)

장명수 (Myung Soo Chang)

정인찬 (In Chan Chung)

John v. Moore

D. Min

MEMO

김현영 (Hyun Young Kim)

122 서울서대문구 남가좌동 155-282

송봉규 (Bong Kyu Song)

520 전북전주시 태평동2가 167-5

신인현 (In Hyun Shin)

140 서울공산구 이촌동 연평이파트 T-102

윤병상 (Byung Sang Yoon)

120 서울서대문구 북아현동 북아현맨션 나동 402

장영수 (Myoung Soo Chang)

601 부산시 부산진구 부정동 362-19

~~정인찬~~

정인찬 (In Chan Chang)

132 서울성북구 성북동 성북아파트 606호

John V. Moore

Asian Church

W. Asia

The West

180 (?) Pantaenus to India
196 Bardaisan reports Xns among Bactrians

201 Church building in Edessa

214 Edessa made Roman colony

225 (?) "Didascalia Apostolorum"

225. Sassanid dynasty in Persia

240 Shapur I of Persia (r. 240-272)

241 War with Rome

246. Persecution in Palestine

260. Persia captures Antioch

285 (?) Papa Ben. Aggair, bp of Seleucia-Ctesiphon

297 (?) David bp of AP. Basil, mission to India

298 (?) Acts of Thomas

306 Jacob becomes bp of Nisibis

309 Martyrdom in Edessa

310. Shapur II (310-79)

313 Xty legalized in Rome

324. Ensebnus' Church Hist.

325. Council of Nicaea

337 Apurahats Demonstrations

339. Persecution of Shapur II (339-79)

341 Martyrdom of Bp. Simon Bar-Sabe

Vacancy in bishopric of Seleucia (346-83)

A READING REPORT

Subject: The conflict of Christianity with other religions in the early Asian Church; Islam.

The Eclipse of Christianity in Asia. By L.E. Browne
Cambridge at the University Press, 1933

Professor: Samuel H. Moffett

Reporter: Byung-Sang Yoon

Chapter I, Christianity in the days of Muhammad

Christianity in Asia had a very different history from Christianity in Europe. The grow of Christianity in Europe since the fourth century has been a continual struggle against the forces of worldliness within the ranks of the Church.

In Asia the course of Christianity has been completely different. The religion of Persia was not a dying heathenism, but the highly organised and living religion of Zoroastrianism. The persecutions which burst from time to time on the Church can scarcely have been less intense than those of the Roman Empire, and they lasted longer. But Christianity made great progress in spite of the persecutions.

The status of the Persian Church as an independent national church seems to have been gradually established, and was strengthened by political considerations, for it was natural that the Persian sovereigns should not wish their Christian subjects to be under the control of any foreign bishop. The Christians of Persia were always at pains to show that they were not allied to a foreign power though in times of adversity they were apt to appeal for assistance to the Christian powers of the Roman Empire.

The followers of Nestorius were expelled from the Roman Empire; and the influx of Nestorian leaders into Persia led, towards the end of the fifth century, to the Persian Church becoming definitely Nestorian. The political advantage of being separated from the Church of the Roman Empire naturally encouraged Nestorianism. The correct name of the Nestorian Church is the Church of the East, but the use of that name in a work of this kind might lead to confusion with the other Churches of Asia or with the Church of Eastern Europe.

The Monophysites thought of our Lord as of one nature which was at the same time both human and divine, but as they shared with the others the idea that the two natures were incompatible, their tendency was to emphasise His divinity at the expense of His humanity.

Nestorians in another way denied the incarnation, because they did not feel that the divine and human elements in our Lord had ever been truly brought together into a synthesis..

Religiously the Melkites were much sounder in putting at the forefront of their belief the fact of the incarnation; but philosophically their position was no better than that of the Nestorians or Monophysites.

In the time of Muhammad the Nestorian Church was the main branch of the Church in Persia. Its strength lay chiefly in Mesopotamia and Iraq.

The Churches of Armenia, Syria, Egypt and Abyssinia were Monophysite. When the Nestorian Scholars were driven from Edessa into Persia the Roman Empire was rid of the Nestorians; but it was not so easy to get rid of the Monophysite. The Monophysite Church, particularly in Syria, was called Jacobite. Egypt practically entirely, and Syria for the most part, were Monophysite. The Christians of this Church in Egypt are known as Copts.

The most important Christian settlement in Arabia proper was the town of Najran, on the northern border of Yaman. This town was on the trade route from the East which came up through South Arabia and then ran parallel with the coast through Mecca to Syria.

In the Sinaitic peninsula there were numerous monasteries of the Melkites, so that Melkite influence must have entered Arabia from that side, along the trade route from Egypt; while Jacobite influence was exerted from Syria and from Yaman, and Nestorian influence from Iraq, and afterwards also from Yaman.

Chapter II, Christian influence on Muhammad

With Christian influence pressing into Arabia along its three great trade routes from Persia, Syria and Egypt, one would expect a general knowledge of what Christianity was.

The Christians resident in Arabia there were also important settlements of Jews, and there has been considerable difference of opinion about relative shares of Christianity and Judaism in influencing Muhammad. The tendency nowadays is to emphasise the former, and to regard Islam as a movement which grew up, if not in a Christian atmosphere, at least in an atmosphere in which Christianity was the main cultural element.

It must not, however, be supposed that previous to Muhammad, Christianity had made much of an impression on the Arabs. Muhammad was a real pioneer, a pioneer of culture in Arabia, and particularly of that element of culture which is its strength and background, viz. religion.

When we come to the study of the Quran itself we have to consider three possibilities for the main source of the borrowed ideas, either Judaism, or Christianity, or some heretical Christian sects. Now there is no doubt that the biblical narratives appearing in the Quran are more nearly related to the form in which they appear in the Talmud and the apocryphal literature than to the original Bible stories.

There are, however, in the Quran certain statements about Christ which are distinctly heretical, and it is a question whether these were actually taught by any Christian sect in Muhammad's day. Of these the most serious is the denial of the death of Christ on the cross, which has resulted in a denial by Muslims up to the present day, not only of one of the most certain facts of history, but of the fact in history which is most vital to the human race.

The common explanation of this amazing charge is that some Christian heretical sect in the days of Muhammad believed in a Trinity consisting of God, Mary and Jesus.

Muhammad favoured the Christians, and especially in his later life when he turned against the Jews he felt that the Christians were those with whom Muslims had most in common. This is surely an indication that he had learnt more from Christianity than from any other source.

The conclusion to which we seem to be forced is that the main religious influence acting upon Muhammad was what passed for orthodox Christianity in his day.

Chapter III, Political Conditions

The extraordinarily rapid conquests in the first days of Islam were due to a curious combination of circumstances. On the one hand the Arabs were for the first time united. Arabia, formerly more fertile, was no longer able to support its population, and the new politico-religious unity enabled the hungry masses to burst the bounds of the desert and seize the riches of more favoured races. On the other hand the two great empires of the day were weakened by long continued war with each other. Both were internally weakened by divided loyalties to rival claimants to the thrones; and the Roman Empire was further weakened by the religious strife of Melkites and Monophysites.

In A. D. 602 a rebel centurion Phocas seized the throne of Constantinople, and put Maurice to death. Meanwhile a new rebellion broke out in the Roman Empire under Heraclius who was "Prefect of Africa" in Pentapolis. Heraclius himself set out for Constantinople, and while he was gathering reinforcements in the Greek islands his general Nicetas went to Egypt, stirred up rebellion there, and secured Egypt for Heraclius. In A. D. 610 Heraclius entered Constantinople, and was accepted as Emperor. In A. D. 615 Chosroes took Jerusalem. In A. D. 617 the Persians invaded Egypt, first conquering the Delta and then turning to Alexandria.

In A. D. 628 Heraclius took Dastagerd, 80 miles north of Madain, and Chosroes was captured and slain by his successor Siroes.

Chapter IV, The fate of the Christians at the time of the Muslim conquest

It is true that it was the new monotheistic religion of Arabia which was the cord that bound together the Arab tribes and made their conquests possible.

Our special interest is in the treatment meted out to the Christians. From what we learn from the Quran of Muhammad's feelings towards the "People of the book", and towards the Christians in particular, it is not surprising that the terms granted to Christians allowed them to continue the practice of their religion, and that they were not offered the alternatives of Islam or the sword.

Such terms were of course granted after the resistance had been broken down, and many Christians must have been slain in battle before the treaties were made.

The records that we have of the treaties actually made with Christians show that they were given the right to retain their religion in return for the payment of taxation. Further conditions in other cases were that the Christians should guide Muslims who had lost their way, and that they should repair the roads and bridges.

For the first half-century of Islam they remained a powerful tribe of which the great majority were Christian.

The Christians of Yaman and of Najran were granted religious liberty on payment of a tax, which in their case took the form of a tribute of cloth.

Presumably as part of the same policy the Christians of Najran were expelled and granted new lands in Iraq. The Christians of Yaman proper appear, however, not to have been expelled, perhaps because of their greater distance from Mecca, for there is evidence of the existence of a Christian community there in the eighth century.

The reduction of the number of Christians of Najran from 40,000 to 4000 in the space of about eighty years is one of the few definite details we have of the diminution of Christians under Islam. It is not, however, to be supposed that non-Arab Christians diminished so rapidly, for it is evidence that much more pressure was brought to bear upon Arab Christians to become Muslims.

Chapter V, Christianity under the Caliphs

The most surprising of the conditions imposed on the Christians was that they should build no new churches. It is extremely difficult to imagine why they should have agreed to such a condition unless they had already lost their evangelical zeal.

One cause of the diminution of the Christian population in Western Asia, which must not be overlooked, was emigration into the territory of the Byzantine Empire. On the other hand, in the middle of the ninth century, the Christian schismatical sect of the Paulicians fled from the persecution of Michael III (A.D. 842-67) into Muslim territory, and joined with the Muslims in carrying out raid on Byzantine territory.

In the second half of the eleventh century the Nestorian Catholicus Sabarishu (1060-72) complained because the Jacobite bishop Thomas in Baghdad had married a Nestorian to a Jacobite.

From time to time persecutions were initiated by the Caliphs. Umar II (A.D. 717-20) ordered the destruction of all recently constructed churches. Shortly after the Muslim conquest some of the Christian Arab tribes appealed to the Byzantine Emperor for help, and he sent a fleet to Antioch and landed troops there in A.D. 638.

The most severe persecution of which we have record during the period of the Caliphate was that of the mad Fatimid Caliph al-Hakim which lasted 1009-20.

In 1007 he began confiscating the property of churches, and publicly burning crosses. About the same time he ordered little mosques to be built on the roofs of the churches. Two years later he issued an order for the destruction of the church of the Holy Sepulchre at Jerusalem. Hakim ordered the destruction of all churches and the arrest of all bishops, and prohibited anyone from trading with Christians..

But about 1013 Hakim permitted Christians to emigrate into Greek territory. This first sign of relaxation towards the Christians was no doubt due to the new attitude he was beginning to feel towards Islam; for in 1016 Darazi began to proclaim the divinity of Hakim.. From that time Hakim began to oppose the ordinances of Islam, suppressing the poor-tax, the fast, and the pilgrimage to Mecca. In 1017 he granted liberty of conscience to Jews and Christians.

Finally in 1020 Hakim ordered the restoration of all the material of the demolished churches, removed the restrictions on the dress of Christians, and allowed them to sound the boards to call to worship..

In 1021 the mad ruler disappeared, his successor in the Fatimid Caliphate made a treaty with the Byzantine Empire confirming the permission to rebuild the Church of the Holy Sepulchre, and for the return to Christianity of those who had been forcibly converted to Islam.

In those days Christianity was spreading in Persia, for nothing can stop that sort of spirit as has been proved over and over again in the great movements of Church history.. It is therefore in the realm of Christian life that we must look for the reason of the fact that with the advent of Islam this spirit of victory seemed to desert the Church..

READING REPORT

Subject: Ascetism and Monasticism

The Role of ascetism and monasticism in the early Asian church.
History of Ascetism in the Syrian Orient, vol. II. Louvian, 1960.
(by A. Voobus), pp. 19-41; 61 -69; 127-176.

Professor: Dr. Samuel H. Moffett

Reporter: Hyun Young Kim

Date : Nov. 21, 1978

I. Profile of Primitive Monasticism

A. Anchoritism

When Theodoret introduces to us a representative of earliest monasticism, he had reasons to depict him in a milieu which is completely in isolation, and shows a life in loneliness. The striking feature calling for attention is the sharp line of demarcation between the monastic life and the world which was left behind. The issue of this phase of monasticism was very simple - to stay in loneliness or to leave and go back to the villages and towns.

Therefore, the monks should live on the mountains and in the deserts in isolation and loneliness, and monks lived singly, though exceptionally one could find two or three dwelling together. They wanted to live singly, not drawing near to one another. They are ready to die in loneliness. As their life is lonely, so is their death. They died in their caves, outside the pale of anyone's knowledge, so that their bodies were discovered only by chance by others in their caves and clefts.

Behind the imagery used here a concrete segment of the conditions prevailing in Ephrem's time is made vocal. Everywhere we look, we can perceive only one form of monastic life in existence- namely anchoritism.

B. Primitivism

In the climate current in primitive monasticism, we can see the attitude which was definitely hostile towards civilization. The tenor vibrates throughout the most ancient stratum of the tradition regarding primitive monasticism radiates a consuming hatred of anything and everything that smacked of civilization. Such a form of asceticism which cast off all vestiges of civilization. Theodoret depicts Ja'qob as a monk who rejected any constructed dwelling, but lived on the top of the mountains, using the woods and thickets so the sky was his roof in the springtime, summer and autumn, and in the winter he was content with a cave. He also rejected the civilized way of obtaining nourishment, abstaining from labor and therefore making no use of food earned by work, and rejected the use of fire whether for cooking or producing light.

The rejection of the world and the hatred of any benefit of civilization as being the handiwork of the Enemy of God, permeates the oldest stratum in the tradition we reach through Theodoret. In the monastic movement among the Syrians the monks were called the shepherds and they had no dwelling place but dwelt continuously on the mountains, spending their time in prayer and hymnody. Their life consisted of wandering around on the mountains and deserts and they are compared in their manners and habits to wild animals.

The same wildness also becomes manifest in the way that the life in monasticism was compared with the life of animals. A frequently occurring feature is this: that the monks have become the companions of wild animals. The monastic virtuosi are comrades of wild donkeys and other animals.

Its signature was a complete withdrawal from all civilization.

C. Mortification

This feature is stressed in Theodoret's traditions in such a way that its clarity leaves nothing to be desired. In conjunction with the exponent of the earliest monasticism, Theodoret tells that by maltreatment and mortification of his body he gave the very meaning to his monastic life because through this he offered to his soul spiritual food. Sabinos, a disciple of Marqianos, is portrayed as a monk who through thousands of pains subjected his body to mortification. Eusebios, who lived on the mountains and exposed himself to the rough climate, as a result of such a ruthless and brutal mortification appeared as a wreck of a once human being.

This inhuman self-destruction in the primitive Syrian monasticism aroused amazement also among other Greek authors who knew something about the degree of mortification among the Syrian. Not only did they persist in extreme self-deprivation and mortification, but they actually went so far as to despise life itself. Then the monks did not take any precaution against savage animals and snakes.

Augustinus on his part adds to this information by referring to this form of self-destruction, precipitation, as that most frequently used, remarking furthermore on the high veneration of self-destruction which manifested itself in the cult of these persons.

D. Individualism

Inclination, temperament and individual interest played an important role. The primitive Syrian monks have been virtuosi whose ingenuity in the service of inventing new means of mortification is very evident. This feature is not blurred altogether in the information of a more general nature. Reference to those who dwell on the mountains and deserts, are wandering about or live in caves and clefts, indicate a variety of forms.

II. The Rise of Coenobitism

A. Historical data at our disposal

A constantly increasing number of monks preferred common life in a form which replaced the freedom and individualism cultivated in anchoritism and in life in a HIRA with collective action. Typologically this form of life occupies a place of its own in the development of monasticism. Historically, it was able to make important contributions, opening new perspectives, guiding the development of the ascetic forces into new expressions and changing the monastic scenery.

It is safe to say that this situation had certainly changed in the second part of the fourth century. One trace is furnished also by the archaeological and epigraphical evidence. One inscription of the year 354 testifies to the existence of monastery at al-Hit in Hauran. This epigraphical vestige appears at the outskirts of the syrian domain and there are good reasons to think that deeper in Syria and Mesopotamia, the development towards coenobitism must have been slow. We have to allow a wide margin of time for the incubation period of the sporadic elements of coenobitism.

B. Factors contributing to the rise of coenobitism

The simple forms of the common life could spontaneously develop the more complex forms of coenobitic life. The outward influences were as operative as intrinsic factors. These came not only from the West, the classical country of coenobitism- Egypt - but also from the East.

The monasteries were regarded by them as centers where the vagrant monks stopped for brief, sometimes somewhat longer, periods of time.

It was natural for Mani to adopt the paradigms of Buddhist monasticism,

with which he was acquainted, for his own movement.

The original Manichaean sources claim that the monasteries reach as far back as the first period of Manichaean expansion. One historical report of this earliest phase of growth includes a reference to monasteries.

The influence from the West, the classical country of coenobitism, Egypt, is not as intangible as the influence from the East. What Hieronymus tells us about Hilarion, gives us some insight into the influence of Egyptian monasticism, thus throwing a ray of light on this coordinate.

Impressed by the epigraphic material of an ancient province, the most ancient theater of the monasteries must be sought for in Southern Syria. The monasteries must be sought for in Southern Syria. The monasteries in Northern Syria appeared to be of later origin. If so, this constellation then manifests geographically the movement of influence of coenobitism from Egypt.

111. The Messalians

Owing to certain passages which coincide with the Messalian phrases, quoted by Timothy of Constantinople and John of Damascus, the 'Spiritual Homilies', the well known Greek texts under the name of Macarius, have been declared to be of Messalian origin. Subsequent studies provided a real incentive for a new approach and widely created a feeling that the long lost 'Asceticon' of the Messalians, known by this name through the Acts of the Ephesian Synod, had finally been exhumed.

The origin of the movement is unknown, and all claims of knowledge regarding its genesis are worthless fabrications. Epiphanius, writing about 375, says that this movement has neither beginning nor root.

To the Messalians it is highly significant to notice that prayer here stands at the top of the list of ascetic practices. It also is made explicitly clear that perfection can be reached only through a 'contest'. This movement belongs to the ascetic movement. The canons of the synod of Sahapivan regard the custom of spiritual marriage as the practice of the Messalians.

As an ascetic movement, the Messalianism cherished certain ideas which, taken generally, were not new, but were brought more sharply into focus during the course of developing conditions. Among them, the concept of the indwelling demon was one of the basic ideas. Everyone born into this world possesses a demon which compels him into slavery.

All the Messalian tenets received new color and emphasis and in the eyes of the critics a frightening complexion, because the movement rejected the church with its institutions. Thus this movement, in the history of asceticism, appears as a corrective in the interest of inner anchoritism as seen in archaic traditions. It gave also an important incentive toward the fertilization of mysticism in monasticism which emerged in the shadow of the church.

IV. Progress In Coenobitism

Before the period of Ephrem coenobitism was slowly gaining ground among the Syrians. The end of the century these sporadic traces of coenobitism had received strength and growth and had developed into a new phase.

According to Theodoret's *Historia religiosa*, the monks who belong to the earlier generation had their dwelling places in the caves, hollows and clefts while their disciples acted as founders of the monasteries and coenobitic centers. According to the tradition Edessa had become important as a center of monasteries already before Ephrem arrived there. In the vita of Ephrem it is stated explicitly that there were many monasteries for monks and nuns around Edessa. This source puts it too boldly in stating that these monasteries were on the mountainous plateau which almost surrounds the city and that these were visible from afar. It sounds as if it rests on an autopsy. Nevertheless, it does not deserve our trust since here we can consult a factual autopsy preserved in the itinerary of ^{Luceria} Aetheria. The author of this work visited Edessa ca 385-394, and what she has to tell deserves preference. The monasteries which adorned the mountain area and were seen from afar, did not exist at that time when Aetheria was on the spot. In the last decades of the fourth century, the coenobitic form of monasticism began to compete more effectively with the caves and clefts. The picture regarding the expansion of coenobitism which emerges in the last quarter of the fourth century and in the first decades of the fifth century is certainly not in all its contours satisfactory.

READING REPORT

TITLE: HISTORY OF THE SCHOOL OF NISIBIS

Prof.: Dr. Samuel Hoffelt

Reporter: Myung Soo Chang

Nov. 21 78

INTRODUCTION

The school of Nisibis; Eastern Syrian Christianity: Christian Faith was established there a centuries before the Franciscans arrived. Nestorians branch must be credited with its share 845 A. D. deeping of spiritual life.

Universitas studiorum located in Nisibis. The treatment of the history of the school of Nisibis is contingent upon the availability of sources.

I. Pre-history of the school of Nisibis.

1. The origin and the earliest period of the school of Edessa. The school of Nisibis was born during the stormy events which divided the Syrian Christians. The root of school reach deep into the Metropolis of Mesopotamian Christianity in particular the school of Edessa. The school of the Edessa and the development embeded in the chain of the events which shaped the physiogonomy of Syrian Christianity within the boundaries of Byzantium.

2. The gathering storm.

June 2nd 431 A. D. marks a very important event in the history of Christianity in the Orient. The school of Edessa had become a hotbed of Dichysite convictions. Instruction and study was saturated with the spirit of the Antiochian biblical stregesis and the theology of Diodor and Theodore.

In 435 A.D. an end to the Notorious activity of the tyrant of Edessa. Successor Domnos after John to the patriach's seat in Antioch. 2 years later, Dioscoros was elevated to Cyril's seat in Alezanaria. In 451 Hiba succeeded that seat.

3. The school of Edessa in the Whirlwind of strife.

The days of the school of Edessa were numbered. The teachers who remained faithful to Nestorios, after Oct. 28 457 A. D.

1. Most important remaining pillars of the Antiochian cause from the scene.
2. Theodoret, last leaders left in the Syriac speaking domain of the Byzantin provinces.
3. Defender of Antiochian tenets and patron of the school of Edessa ignited the signal for the Monophysite reaction.

Successor is Runa.

489 A. D. under Qura, bishop of Edessa followed Nestorians.

II. The founding of the school of Nisibis.

1. Chronological problem. Founding date 489 A. D.

4. Circumstances which led to the founding of the school.

The sources have preserved only a few general observations about this Barhad-besabba covers these happenings in two general statements.

1) The effects of the dispersion of the teachers and students from the school of Edessa is comparable with the effects of the dispersion of the Apostles after the persecution started in Jurusalem rendering their stay there impossible

2) Because of this occasion, the assemblies (of school) also multiplied in the country of the Persians. Escapes also appears in the Chronicle of Arbel, within connection with the date of the exodus, Ref. P. 49.

1) Narsai 2) Barsauma 3) Semon-Garmqaia

Ref. P. 51.

5. Establishment of the school.

Narsauma did all that was necessary for the foundation of the school. And he bought for the school a stable of camels near the site of the church.

6. The commencement of operation.

The school of Nisibis was most fortunate that it could be organized according to the mode of the Alma Mater in Edessa being actually its replica. All the traditions in teaching and administration acquired in Edessa, could immediately be put into effect here.

A second factor is equally important - the leaderships of the new school was put on the shoulders of Narsai.

A third factor was that the bearers of the reputation and renown of the school of Edessa were concentrated in the new school. To them went the Halo.

9. Instruction under Narsai (NARSAI'S leaderships)

The first canon MAFASQURA which in the structure of the institution was also the office of the director of the school. The term means 'interpreter' 'commentator' or 'exegete'.

To read- lecturers or readers. The elementary instruction in reading.

First discipline was the art of writing. Sapera-Scribe. The brothers, however, who already are in the rank of the eskulaie are not allowed to cease from writing, reading and interpretation of the school the art of copying manuscripts was also fostered. Instructor in the school of Nisibis was Jausep Huzaiia, a grammatical discipliner.

Narsai's one way of instruction was combined with chanting in some way. Later, can be seen in the treatises of Thomas of Edessa and QiloVe.

One term EADUQA has been connected with the discipline of philosophy.

How much the curriculum included from fields like profane history, geography, rhetoric and some branches of the natural sciences must remain open.

Theodore was also a relationer of Narsai. Young Nestorian church the systematic training of its ministry.

10. The order and discipline in the community of school.

1. Confessional institution and the Nestorian faith. Monastic foundation-semi Monastic.

2. Communal life were settled in the school (Norms). The punitive methods designed to guarantee discipline in the school.

3. Transgressors who were not exculced right away but were punished and put on proccation were those guilty of false accusations. Limitations were put upon those on probation.

4. Not allowed to practice business.

II. Difficulties and hardships.

Narsai fruitful pedagogical occupation.

Creative literary work.

Other activities in the service of the consolidation of the Nestorian church could not be carried out peacefully in a serene atmosphere.

The problems were caused not only by his enemies but also by his friends.

4. ABRAMAM'S contribution to the expansion of the school according to Barhadbe sabba's.

1) The first of the accomplishments listed is the erection of a new building for instruction

2) Another significant event in the school's development was the building of the long awaited and overdue hospice.

3) Abraham's endeavors in reorganizing were also extended forwards the improvement of the conditions under which the teaching personnel had to work.

5. Legislations.

Under the supreme and skilful teaching of our fathers and the rabbane, the God-loving, Mar-Abraham, Presbyter and Mepasquna of the divine books. A certain Mar Naesai deacon and magreiana is mentioned in this connection. The canons were sanctioned by Mar Paulos bishop of Nisibis. Since Mar Paulos is mentioned in relation to this, we must conclude that this action took place after year 551 A. D. the date of his enthronement but before the year 571 A. D. the year of his death.

6. Difficulties and trials.

Abraham's work in all these areas was beset by difficulties. Accusations of the most vicious kind were hurled against Abraham. He was charged with secret idolatry, the causes of the turmoil in the town were laid at his door.

Henana, a bishop of Abel is reported to have hastened to Nisibis in order to give his assistance in the emergency situations. Brother who caused trouble to Abraham, had been in cited by the citizenery.

Nestorian positions were inroaded.

A letter of Barsauma, Bishop of Sus sent to IsoiahbII refers to Paulos trip to the emperor and also that of Georgios, metropolitan of Mosul.

In view of the active part that he played, and of his role in jeopardizing the movements engineered by the Monophysite church, Barhadbesabba's reference speaks a sufficiently clear language.

In addition to these troubles, there must have been other strifes plaguing the community and increasing the problems of this stormy period, for it is difficult to assume that these confessional quarrels could keep the debate boiling for about a decade.

7. Suspension of the school of Nisibis.

From the works of Barhadbesabba of Holwan.

November 20, 1978

SEMINAR REPORT

John V. Moore

Montagne Rhodes James, transl. "Acts of Thomas." in The Apocryphal New Testament, pp. 364-438. Oxford: Clarendon Press, 1924.

The Acts of Thomas is a loosely connected series of fanciful tales purported to describe the missionary ministry of the Apostle Thomas to India in the first century. The English version, almost half again as long as the canonical Acts of the Apostles, is based on a Syriac manuscript which itself may possibly have been based on a Greek original which was subsequently lost. In the translator's view it was actually written in the third century A.D. Although internal evidence is missing, it may very well have been produced in the city of Edessa.² Edessa was an early Syriac Christian center on the upper Euphrates near ancient biblical Haran which claimed to possess many relics of the Apostle Thomas.³

Since the Acts of Thomas is clearly intended by its author to be understood as the personal story of the Apostle Thomas, it is natural there are no internal hints as to that the real author's identity. The intended readership is equally obscure. Externally, there is a suggestive statement in the commentary of Ephrem Syrus on the apocryphal Third Corinthians that the disciples of Bardesanes (154-222 A.D.), known to have been active in Edessa,^{3a} "had turned the apostles of the Lord into preachers of their own impious views."⁴ The "Hymn of the Spirit" (or "Hymn of the Soul") in the Ninth Act of Thomas has been attributed to Bardesanes himself. The Malabar Syrian Christians of far southwest India trace the origin of their faith to Thomas and there is a strong tradition that he was martyred near Madras where there is still a shrine in his memory. There is independent evidence that there were Syrian Christians in India before 550 A.D.^{4a}

A number of works such as the Acts of Thomas have circulated since the first few centuries of the Church's life, falsely attributed to apostles and other New Testament figures. They are called "pseudepigrapha", i.e., writings with false inscriptions. Professor James, collection of more than seventy items also includes gospels of Phillip, Matthias, Peter, Thomas, Nicodemus, and Bartholomew; epistles of Pilate, Christ, and the Apostles; acts of John, Paul, Peter, Andrew, Philip, Matthias, Barnabas, and Thaddaeus; and the apocalypses of Peter, Paul, and Thomas. The Acts of Thomas is by far the longest of these. Prof. Morton Enslin concludes that their purpose,

....with but few possible exceptions, was to enforce what to the particular writer seemed sound Christian beliefs. This at times takes the form of revealing new doctrines or new truths; of extolling or dilating upon some particular virtue or kind of life; of emphasizing or embroidering some particular doctrine such as the virgin birth, the physical resurrection, the second coming of Christ, the future state, with especial attention to the torments and tortures of the damned; and perhaps most conspicuous of all, of amplifying laconic and intriguing incidents and, on the authority of big names of the past, filling in certain "gaps" or "silences" or answering questions raised or at least suggested by the earlier writings.⁵

Although it is clear that the Acts of Thomas does not give the reader first hand words from Jesus disciple Thomas who was called the "twin", it does make an important contribution to the early history of Christian thought.

As Prof. James asserts about the apocryphal books, they record the imaginations, hopes, and fears of the men who wrote them; they show what was acceptable to the unlearned Christians of the first ages, what interested them and what they admired, what ideals of conduct they cherished for this life, what they thought they would find in the next.⁶

As the Acts of Thomas is essentially a story, this presentation will begin with a brief resume of each of the fourteen "Acts" or chapters and then follow with a brief summary of some of the special theological points of view expressed, and historical practices which are mentioned.

ACTS OF THOMAS -- SUMMARY OF CONTENT

INTRODUCTIONS

FIRST ACT (#1-3) - Thomas Goes to India with Abbanes the Merchant. As the apostles meet to divide the evangelistic responsibility for the world among them, India is assigned to Thomas. He refuses, but Jesus appears and sells him as a carpenter-slave to a merchant named abbanes for service to king Gundaphorus of India. They depart by ship.

PART I - AT THE CITY OF ANDRAPOLIS

(#4-16) - Thomas and the merchant attend the marriage feast of the king's daughter. A servant strikes Thomas and he curses the man's life. A short time later, outside, the servant is killed by a lion. The king is so impressed by Thomas' power that he asks him to pray for the bride and groom. Thomas persuades the couple to reject the "shame" of a sexual relationship in their marriage. They burn with joy, but the king rends his clothes.

PART II - IN KING CUNDAPHORUS' LAND

SECOND ACT (#17-29) - Coming to King Gundaphorus. Gundaphorus gives Thomas money to build him a palace. Instead of building it, Thomas gives the money to the poor. When the king discovers that Thomas has built no earthly palace, Thomas promises the king one in heaven. The king is very angry and throws Thomas into prison, but the king's brother dies that night and goes to heaven where he actually visits the promised palace. He is allowed to return to earthly life and both he and the king believe in Christ and are baptized.

THIRD ACT (#30-38) - The Serpent. Outside the city, Thomas finds the body of a boy who has been killed by a serpent. The serpent appears

and says he killed the boy because he had had sex relations with a woman in the village. Thomas demands that the serpent suck the poison out of the boy. He does and the boy revives. The multitude hear Thomas' preaching and believe.

FOURTH ACT (#39-41) - The Ass. Thomas asks God to cause an ass to speak. He confirms Thomas' ministry of the "hidden word of Christ". The ass relates that he is descended from Balaam's ass and the one on which Jesus rode (into Jerusalem). Thomas rides on the ass, but the ass dies shortly.

FIFTH ACT (#42-50) - The Devil Abides in a Woman. Back in the city, Thomas meets a woman possessed by a devil and she asks his help. With difficulty, he calls the devil out, and then baptizes the woman to keep the devil from returning.

SIXTH ACT (#51-61) - The Youth who Murdered the Woman. A young man who has had an adulterous relationship with a woman is converted by Thomas's preaching. Because of his new faith the young man tries to persuade the woman to give up sex in their relationship. She refuses and he murders her. Thomas forgives the youth and revives the woman. She recounts in detail her journey through hell.

PART III - AT KING MISDAEUS' COURT

SEVENTH ACT (#62-67) - The Captain. The captain of a certain King Misdaeus comes to Thomas seeking help for his wife and daughter who have been possessed by devils which throw them down and strip them naked. The captain confesses his faith in Christ.

EIGHTH ACT (#68-81) - The Wild Asses. Thomas and the captain depart from the city (of Gundaphorus?) in the captain's chariot. When his horses become weary, Thomas miraculously catches and harnesses four wild

asses to the chariot. Finally, when they arrive at the captain's house, Thomas orders one of the asses to go into the house and command the devils to come out. He banishes the devils and the ass urges the crowd to "Believe in the apostle of Jesus Christ."

NINTH ACT (#82-118) - The Wife of Charisius. Mygdonia, the wife of King Misdaeus' kinsman and chief minister, Charisius, casts herself down before Thomas and asks for baptism. He tells her to put away bodily ornaments and sex relations with her husband. When she refuses her husband he is very upset with both her and the "sorcery" of Thomas. That night, she runs away from their bedchamber. Charisius seeks help from the king who calls both Thomas and the captain in before him. When Thomas is scourged, he rejoices that he can suffer for Christ. Thomas utters the Hymn of the Soul which purports to relate his own youthful experience as the son of a nobleman in the East who was sent to Egypt to search for a great pearl and when he successfully returns, he receives a great reward. Charisius again pleads with Mygdonia to restore their marriage relationship, but she reaffirms her life for Christ and again hides herself from Charisius.

TENTH ACT (#119-133) - Mygdonia Receives Baptism. Thomas is miraculously delivered from jail to comfort Mygdonia. He baptizes both her and her nurse and gives them the eucharist. The king commands Thomas to persuade Mygdonia to reject her views about marriage. He does, but she refuses. Thomas baptizes the captain and his family and gives them the eucharist.

ELEVENTH ACT (#134-138) - The Wife of Misdaeus. The king asks his wife, Tertina, to try to persuade Mygdonia to recant her views, but instead Tertina herself is persuaded to become a Christian. The king is greatly vexed and has Thomas and the captain taken to the place of judgement.

TWELFTH ACT (#139-149) - Ouazanes, the Son of Misdaeus. The king's son, Ouazanes, becomes interested in Thomas' teaching. When the king calls Thomas before him, Thomas defies his power and the king has him set barefooted on a red hot iron plate. Miraculously, however, a flood of water cools the plate. The king's son joins Thomas with the captain and the captain's family in prison.

THIRTEENTH ACT (#150-158) - Ouazanes Received Baptism. The king's son, who has lived in chastity with his sick wife for seven years, asks for baptism as do his wife and the king's wife. They receive it along with the eucharist.

(#159-170) - The Martyrdom. Thomas recognizes that his time to leave his earthly life has come. The king sends four soldiers with spears who take him to a mountain top for execution. After Thomas witnesses to the soldiers, they kill him with their spears and he is buried in a royal tomb. The king and Charisius allow their wives to live as they wish according to their Christian convictions.

A long time afterward, another son of the king is possessed by a devil and is only exorcised when dust from Thomas' sepulchre is hung in a bag around his neck. Because of this miracle, the king finally repents and believes.

ACTS OF THOMAS -- MESSAGE

I. THEOLOGICAL THEMES

Aceticism

The dominant theological theme of the Acts of Thomas is the importance of the ascetic life for salvation. Poverty and celibacy are especially emphasized.

Poverty

Thomas' teaching of poverty as a Christian ideal is seen clearly in the Second Act (#20) when he uses the money King Gundaphorus has given him to build a palace to feed the poor. At the same time Thomas builds a heavenly palace for the king instead. Those around Thomas at this time describe his life style as follows:

...for he fasteth continually and prayeth, and eateth bread only, with salt, and his drink is water, and he weareth but one garment alike in fair weather and in winter, and receiveth nought from any man,⁷

In his preaching to Gundaphorus' people, young and old, Thomas speaks directly against covetousness and gluttony (#27). He urges that, "greed putteth the soul into fear and shame... and the service of the belly casteth the soul into thoughts and cares and vexations,"⁸

Celibacy

In terms of the plot of the story, celibacy is a much more dominant theme than poverty. It is the main point of seven of the fourteen acts. (1, 3, 6, 9, 10, 11, 13). This is the key issue and very nearly the only issue around which opposition to Thomas' ministry centers. Everywhere Thomas goes he makes enemies on this score. At Andrapolis, he persuades the king's daughter and her new husband to refrain from sexual relations and as a result, the king "rent his clothes" and sent his servants out to capture Thomas.⁹ At the court of king Misdaeus, Thomas persuades

Mygdonia the Chief Minister's wife, Tertio, the King's wife, and the king's son to put away sex relations with their spouses. Especially for this offense Thomas is finally martyred.

In this emphasis, Thomas is taking a position strongly at odds with the biblical tradition, perhaps in response to the influence of a dualistic mysticism which understood matter, including the body, as inherently evil and spirit as good. Therefore the renunciation of bodily desires for food, clothing, wealth, and sex came to be thought of as equivalent to religious virtue. The Vestal Virgins of Rome, Greek Gnostics, Hindu mystics, Persian Zoroastrians, and Buddhist monks all exemplify this tendency.

As old Testament Theologian Otto Baab states, "marriage was practically universal in biblical society."¹⁰ Physical disability was the only real exception in both Old and New Testament life. This very high esteem in which Hebrew Society held the institution of marriage is a direct reflection of the way God used the marriage covenant as the scriptural model of His relationship with His covenant people. Malichi describes a man's wife as his "wife by covenant" (2:14). In Hosea, the persistent love of God for his erring people is exemplified by the seeking, persistent love of Hosea as husband for his erring wife, Gomer. Jesus re-confirms this in his statement in Mark 10:6-8 "God made them male and female, For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." Paul also describes the mutual obligations and privileges of marriage (cf. I Cor. 7:9 f. and Ephs. 5:25). John speaks in Revelation (21:2) of the Church as the Bride of Christ.

It is interesting to note that about the time of the writing of Thomas, the Church, especially in the West, was beginning to swing away from this biblical position on marriage toward the ideal of a celibate

clergy as representing a superior order of religious devotion. This movement could have been spurred on by the ascetic, dualistic heresy of the Manichaeans who were contemporary to it. (Mani, its originator lived c. 215-275 A.D.) By the 4th century, they were upholding the apocryphal Acts of Thomas, Peter, Andrew, Paul, and John as the true Acts of the Apostles.¹¹ A few years later in 305 The Synod of Elvira (Spain) gave local approval to the policy ^(clerical celibacy) in one area and in 385 Pope Damasus' Decretal of Siricius gave it Church-wide sanction.¹² During the following centuries celibacy became one of the important issues which divided the Western and Eastern churches.

Future Life

The current understanding of both heaven and hell are indicated in passages from Thomas.

Heaven

In the Second Act (#22), King Gundaphorus' brother, Gad, is taken up to heaven by angels who show him various dwellings where he might live. When he discovers the beautiful palace which Thomas had built there for his brother, the king, Gad persuades the angels to let him return to earth, so he can tell the king about it.¹³

This view of heaven seems to allude particularly to Jesus' words in John 14:2, "In my Father's house are many mansions." The ease with which Gad bargains with the angels suggests considerable flexibility in the rules for admittance and departure.

Hell

Thomas' understanding of hell is spelled out in the Sixed Act (#55-57) in which the young woman who was murdered by her lover is restored to

life and then tells what she has seen of hell. The description is largely drawn from the Apocalypse of Peter,¹⁴ but would still reflect the author's own viewpoint.

A man took me who was hateful to lock upon, altogether black, and his raiment exceedingly foul, and took me away to a place where in were many pits, and a great stench and hateful odor issued thence. And he caused me to look into every pit, and I saw in the (first) pit flaming fire, and wheels of fire ran round there and souls were hanged upon those wheels, and were dashed against each other; and very great crying and howling was there, and there was none to deliver.¹⁵

This is the place of punishment for those that have "reversed the intercourse of male and female"¹⁶ i.e., homosexuals. Women adulterers wallow in mire and worms, slanderers are hung up by their tongues, those (women?) who imodestly went about bareheaded, are hung up by their hair and thieves are hung by their hands. The notion of progressive punishment is suggested as the keeper of a cave tells the woman, "...when they have fulfilled their torments for that which each did, thereafter do others succeed them: and there be some that are wholly consumed and some that are delivered over unto other torments."¹⁷

II. HISTORICAL PRACTICES

The Acts of Thomas gives us a number of illuminating insights into Early Church practices regarding the sacraments, exorcism of evil spirits, and the use of Scripture.

Sacraments

Thomas places very heavy emphasis on baptism with the eucharist serving more as a kind of seal on baptism. Baptisms occur in Acts 2, 5, 10, and 13. King Gundaphorus and his brother, Gad, are baptized late at night in a cistern after oil has been poured on their heads. The next morning Thomas "broke bread and made them partakers of the eucharist of the Christ."¹⁸

After the baptism, Thomas offers the curious prayer,

Come gift of the Most High.
Come, compassionate mother.
Come, communion of the male.
Come, she that revealeth the hidden mysteries.
Come, mother of the seven houses, that they thy rest may
be in the eighth house.¹⁹

In the Fifth Act, (749), the young woman whose devil Thomas had cast out asks for baptism so that the devil would not return to her. She is baptized in a river and afterwards receives the eucharist in which bread is laid out on a linen cloth on a table and the sign of the cross is made on it. The significance of the Lord's Supper as his holy body and blood given" for the remission of sins ... for life and rest, not for judgement and vengeance."²⁰ Similar invocational phrases about the "compassionate mother" and "Communion of the male" are used.

In the Tenth Act, Myrdonia is baptized (121) in a fountain. After the oil has been poured on her head, she disrobes except for a linen cloth before going down into the water. In the eucharist, Thomas gives her a cup of water in addition to the bread and there is a voice from Heaven pronouncing an "Amen" on her new relationship. When the captain and his family are baptized, newness of life is emphasized and the names of the Father and the Son and the Holy Ghost are used as a formula (132).

Exorcism and Other Miracles

Casting out devils and evil spirits is one of the apostle's most important powers. They closely parallel Jesus' encounters with evil spirits in the gospels. (cf. Mark 1:21, 5:1, 6:13 etc.) The devils have voices of their own and throw down their victims, strip them naked, but can be cast out and sent away. (746) One of the distinctive feature of is the ability of the devil to take human form and enter human beings to sin and to approach their victims

this approach their victims -- in one case as a young man accosting a beautiful young woman outside of a bath house (#43) and in the other case as a black man and black boy abduct the captian's wife and daughter in the market. (#63).

Scripture

Both the Old and New Testament are frequently quoted and alluded to in the Acts of Thomas. Thomas' reluctance to go to the distant mission field and eventual departure by ship are strongly reminiscent of Jonah's similar experience. (#1-3). The Satanic serpent of Genesis 3 appears in the Third Act and a descendent of Balaam's talking ass in the Fourth.

New Testament allusions include the ass which Jesus rode on his Triumphal Entry into Jerusalem, the Gerasene demoniac episode which is very similar to Thomas' meetings with devils. Many direct quotations also appear as in the words of institution of the sacraments already referred to, in a number of his lengthy prayers. In regard to Thomas' use of Scripture, Enslin observes that Thomas shows,

A very wide, if superficial, knowledge of the content and phraseology of the canonical Testaments, both Old and New, but never suggests that they were employed or even possessed by the zealous missionaries, to say nothing of being used in services of worship.²¹

In conclusion then, we can say that the Acts of Thomas indeed fulfills a great many of the purposes which Prof. Enslin earlier pointed out as typical of the New Testament apocryphal works as it extols the new and celibate life in Christ, describes the torments of the damened, and tells many interesting stories about the traditional missionary career of the Apostle Thomas, some of which could have had a seed of truth around which they were formed.

QUESTIONS FOR DISCUSSION

1. What is the importance of celibacy and asceticism in general as a Christian ideal in the life of the Church today?
2. How important do you think miracles and supernatural healing are in evangelism today?
3. What are the most helpful things that we can say to our people who are concerned about the collection of the books of the Bible into the canonical New Testament?
4. What do you think about the importance of the story (i.e., religious fiction) in evangelism?

-2-

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8 Early Methodist
Sketches

This tension is seen in one of the greatest Christian writers of Laessa, Tatian whose only surviving original work is a violent diatribe against the Greeks—their culture, philosophy and religious ideas. His other work, the Diatessaron (in one ancient source, his compilation is called Diapente, 'by means of five') or harmony of the Gospel narratives, for long the only Gospel known to the Eastern Christians and greatly revered, was eventually condemned by the West as heretical. He was at first an eager student of heathen literature, and seems to have been especially devoted to researches in philosophy. But he found no satisfaction in the bewildering mazes of Greek speculation, while he became utterly disgusted with what heathenism presented to him under the name of religion. He seems to have embraced Christianity at Rome, where he became acquainted with Justin Martyr, and enjoyed the instructions of that eminent teacher of the Gospel. After the death of Justin, Tatian unfortunately fell under the influence of the Gnostic heresy, and founded an ascetic sect, which, from the rigid principles it professed, was called that of the Encratites, that is, "The self-controlled, or The masters of themselves".

Through the above general references of Tatian the Assyrian, we can briefly summarize as follows.

1. Tatian has emphasized on the severe asceticism.
2. He has criticized the Greek's culture, philosophy and religious ideas. Moreover, he gave Justin Martyr a violently anti-hellenic and polemical edge that would have distressed Justin.
3. He has maintained that Christianity is not western religion but oriental religion.
4. He has taken an attitude of anti-westernism because of he was condemned by the West as heretical.

Many Asian country was influenced by the Tatian. Therefore, under the influence of the Tatian, anti-westernism and many new elements of Christianity were introduced to the early Asian church. It seems to me that Christianity far removed from early western Christianity was gradually developed toward the Asian church. At the same time, it seems to me that Christian thought based on anti-westernism seems to have been met with nationalism of early Asian country.

READING REPORT

Book: Tatian, "Address to the Greeks" in The Ante-Nicene Fathers, vol. II
Michigan 1962.

Subject : Nationalism and anti-westernism in the early Asian church

Professor : Dr. Samuel N. Moffett

Reporter : In Chan Chung

Date : November 20, 1978.

In this reading report, I will deal with the Nationalism and anti-westernism from the viewpoint of historical situations and mission expansion in the earliest Asian Christianity as related to Tatian.

In the earliest period of Asian Christianity, most of nations in Asia prepared the ways which were enabled to achieve a nationalism and anti-westernism that can be more exclusively than it had ever been before.

For instance, when Christians became an organized religious community in Persia round about A.D. 200, Persia has constantly found itself in contact with alien religions and alien races, some of whom have conquered the country or have for long periods been its rulers. However, with the rise of the Sassanian dynasty in A.D. 226 there was a revival of Persian nationalism and with this a desire to purify and strengthen the national religion and make it an instrument of state policy. At the same time, the Sassanians continued the reaction against the religion and cultural pluralism which had begun under the Parthians.

They made the Zoroastrian religion and unrelenting opposition to the west the twin pillars of their national policy.

Not only Persia but also many Asian country including China, India, Japan except a few country(chronological order can be examined) gave greater or lesser support to Christianity as the general situation seemed to demand, but fundamentally they disapproved of Christianity. Moreover, various monarchs and kings at various times flirted with unorthodox ideas.

In this circumstance, more certain are the links between Christianity in Persia and Christianity in the little state of Osroene on her western borders, whose capital city, Edessa was an important staging post on the trade route between the East and Mediterranean. At that time, Osroene, being a border state, was continuously involved in the wars between Rome and Parthia and later between Rome and the Persian Empire. In A.D. 216 the Romans conquered it and occupied it. So from the very earliest times it was torn between East and West and the uncertainty as to which side it was really on was one of the underlying causes of many future disputes.

A Reading Report

Subject : Heresy and Syncretism in the Early Asian Church

Reference : Bardaisan of Edessa, by H. J. W. Drijvers.

PP. 76-95, 127-143, 213- 228

Prof. : Dr. S. H. Moffett

Reporter : In HYUn Shin

I. Bardaisan's conception of God, man and the world, according to the "Book of the Law of Countries" (BLC)

Bardain's argument in the BLC is an answer to a question put by his apponent Awida: "If God is one, as you say He is, and He has created mankind intending you to do what you are charged to, why did He not create mankind in such wise that they could not sin, but always did what is right?" From this question all Awidas further questions logically follow. Awida puts this question to the pupils of ~~Awida~~ Bardaisan, who pass it on to their teacher. The latter formulates the question more sharply and again proposes it to Awida: "Tell me, my son Awida, what do you think: 'The God of the universe is not One, or He is One and does not desire man's conduct to be just and good?'"

In this way of framing the question, we are struck by an anti-gnostic, viz. anti-Marcionite tendency, if we consider the emphasis laid on the Unity of God. Marcion solved the problem of good and evil in man by assuming a pair of Gods, a good one and a bad one.

Bardaisan believes in a single God, so that he must seek the solution in quite a diff. direction. Bardaisan posits that God did not create man as a witless implement for His use. God gave man a free will, thereby making him greater than all other creatures and equal to the angels. All other things in creation are subject to fixed law, sun, moon, stars, sea, earth and so on, as implements in the infallible hand of God. But because man is created after God's image, he can freely command over created things, doing what he will, or refraining. In this fashion he does indeed become guilty, but if he were unable to do evil, the good he did would not belong to him either. In this context Bardaisan remarks that also the sun, moon, stars and so on are not bereft of all liberty. Therefore they will be brought to justice upon the Last Day.

The other creatures are in part free, and in part subject to a fixed law. Their partial liberty is the cause of their subjection to judgement at the end of time. On the other hand the liberty of man belongs to the essence of the 'elemental substances' of which the world bulit up. The word 'being' in Syriac is the equivalent of the Greek *οὐρά*, the term for the four or five primordial elements of the classical ph. of nature. The word also plays a great part in the cosmology of Bardaisan. And, these elemental substances formed a certain order, which they broke by mingling with one another. This mingling is the reason of their lack of freedom, of their being subject to the power of their creator.

Clearly then, the mingling of the primordial elements is the origin of Evil. Here we observe a parallel bet. free will, the highest level in man, and the original liberty possessed by the elemental substances which was partly lost through this commixture.

Thus there are lines from Bardaisan's anthropology to his cosmology, so that a cosmological excursus appears in an anthropological context.

We come to convince that man has a free will, but comes forward with a new question: the commandments are too onerous for man to carry out. Bardaisan counters this again, maintaining that the commandments are not carry out by bodily strength, but by man's spirit, the will of the soul. The commandments are easy for him who wills and moreover they bring joy to him who carries them out. And again we may remark that it is possible for man to avoid evil, but not to do what is right. Bardaisan maintains that good belongs to man's true nature.

"For good is natural to man, so that he is glad when he acts rightly. Evil, on the contrary, is the work of the enemy, and therefore man does these evil things when he is not able to master himself and his true nature is affected." From this it is evident that evil is due to an "enemy", who affects man's true nature. We see from the cosmology that darkness is to blame for ~~these~~ mingling, for darkness made an assault upon the other elemental substances and mingled with them. Darkness is pre-eminently the evil element, the enemy of the other elemental substances. It is an evident assumption that this evil element has also affected man's free-will, so that he is able to do evil. This is another clear parallel to the cosmological excursus.

Here again we can assert that man ^{sins} because of his natural constitution, for if that were not the case, he would not do it. He ~~as~~ now explains the diff. bet. man's nature and his liberty: The characteristics of man's natural constitution belong to the nature of every man, and in the same way the animals too have. But, unlike the case of the animals, human life is not entirely covered by his vegetal functions. The body is subject to the nature, but beside this there is space for the things of the spirit, a field where man is free. Man can lead his life in perfect liberty within the framework of the possibilities comprised in his nature.

Another question: Are not men led in ~~their~~ life by the decree of Fate? Bardaisan answers to this question: "I know there are Chaldaeans who love the knowledge of this art, as I cherished it also. Man's soul strives to know something the general populace does not know." The "art of the Chaldaeans" means astrology, which attempts to get a grip upon the future; knowledge of the future is reserved for the few and is not common property of the masses. Bardaisan declares that he formerly engaged in astrology, and now dropped the practice. It is evident that, from the BLC, Bardaisan's thought was characterised on the one hand by philosophic-astrological elements, and on the other hand by a kind of Christian superstructure. These two main components are so closely interwoven, that they can not be separated. Bardaisan formerly occupied himself with astrology and, obviously, at a later date he became acquainted with some form of the Christian faith, and then attempted to integrate the old and the new.

Now, Bardaisan gives three explanations of all things in life that befall a man independently of his will, such as wealth, poverty, sickness and ~~death~~ health. (a) Fate is the cause, embodied in the 'Seven', (b) they occur by mere chance, (c) the unpleasant things that befall a man are a punishment sent by God. He considers these views to be partly correct and partly mistaken. The latter, because they take no account of the wisdom of God that "established worlds, created man, gave the Guiding Signs their fixed order and gave all things the power due to each. This power is in the possession of God, the angels, the rulers, the Guiding Signs, the elements, mankind and the animals. Yet to all these orders I have named power is not given

over everything. For he who has power over everything, is One."

There exists in the cosmos a form of delegation of power, the power deriving ultimately from God, and as it were descending from above to below. The wisdom of God has divided the power but ~~to~~ a limited extent. "As the components of nature and man also are partly free and partly not, so over certain things they have power, and over others they have not. The possession of the power is a consequence of liberty, it is liberty itself. It is owing to the fact that the astral powers have freedom, and therefore power, that there is a fate. As this power is restricted, Fate is also restricted. Its ~~o~~ power begins where man's power ends, for all things do not take their course according to our will.

Bardaisan founds the following conclusion: "And now it is evident that we men are led in the same way by our natural constitution, in diff. ways by Fate, but by our liberty each as he will." The natural constitution is the level of the vegetal functions of life; the fate that of outward events, but the liberty that of ethics.

Natural constitution, Fate and liberty each have their own field; where the influence of the one ceases to work, that of the other begins. Man's sexual potency, for example, belongs to the sphere of natural constitution. Once this potency has ceased, even Fate can no longer give men children. Man can not live without food; this belongs to his natural const., but neither can Fate keep him alive without food. Man's natural constitution is his true nature, the ideal form of human existence. On this Fate only has a disturbing influence, in spite of the fact that theoretically a favourable influence of Fate is assumed.

The reason that Fate can disturb nature is that the stars and planets are at enmity together. That is the point of departure for every change called horoscope. The 'right-hand' ones assist nature when they have a high position in the sky in the sectors belonging to them. The 'left-hand' ones work against nature in a similar position. Their influence is not limited to man, but extends over all nature. Thus the stars and planets possess a certain measure of liberty, whereby they may justify themselves or become guilty. This order is given by God and is determined by the freedom possessed by men as well as stars. That is why it could be said that they would be subjected to judgement at the Latter Day.

One last problem remains: it is also not ~~correct~~ due to the influence of Fate that man sins. If he can do that one can not but believe. He says that man has a free will and is constitutionally inclined ~~by Fate; it is directed~~ to good and averse to evil. Man's natural constitution is obviously not ethically indifferent, but that in its pure form, undisturbed by Fate, it is directed towards good. Man retains his free-will. Fate has no influence upon man's moral or immoral actions.

Conclusions: God is One and the creator of the universe. Man is created by God after the image of the One, ~~the~~ God. Man is under the Fate, but the Fate has no influence on man's moral action, for he has free-will and liberty. Man is constituted with nature and spirit. The nature of man is the level of the vegetal function of life, the Fate is of outward events, but the liberty is of ethics. Bardaisan's anthropology is based upon a cosmology, but genetically the former is primary. Man is one of the created parts of the cosmos, then what is the real position of human being created in the image of Him? And, how can we tell the will of God from the Fate? Does he

II Bardaisan and Bardaisanites in the Setting of their Times

Bardaisan's outlook upon life and the world is a unity supported by one man, living in the 2nd half of the 2nd C. in Edessa. Many cultural and religious influences had been at work in this town, which in more than one respect was a border-town between East and West.

The religious and cultural situation in Edessa will constitute the starting point for a summary of Bardaisan's views, which will then follow after a sketch of his life. ~~The position in relation to Marcion~~

A. Edessa in the 2nd C. of our era

In the 2nd C. Edessa, the ancient Urhai, was both politically and culturally a border-town bet. the Roman empire and the Parthians, bet. the Hellenistic civilisation of the West and Mesopotamia, so strongly marked by Iranian and Parthian influence. Situated on an important caravan route, Edessa was also a meeting-point of trade and traffic, and consequently a cultural center of the first rank. Considering the strong Parthian influence in Edessa, it is presumed there was also a Parthian-Iranian religious influence, especially in the upper classes of the population, to which Bardaisan belonged. Next to this, Judaism had already at an early date attained to considerable importance in the town, an importance heightened by the relations with the dynasty of Adiabene. ~~This~~ This is also apparent from the so-called Teaching of Addai, the apostle of Edessa. It is generally assumed that Christianity in Edessa is of Jewish origin and came there from the East, from Adiabene. Relations may also be assumed with the large Jewish colony of Babylonia.

Therefore it is not at all surprising that specifically Jewish-Christian texts originated in these regions, or became known there at an early date: Odes of Solomon, Pseudo-Clementine writings, the Syrian Didachalia, and so on. The Gnosis too had close ties with Edessa, as appears from the remarkable group of Quq and his followers the Quqites, who represent a Samaritan form of Gnosticism, mixed with Iranian elements.

Semitic religion in which Beal and Bebo were worshiped influenced Edessa, and an important place was reserved for Atargatis to whom the sacred fish in the lake of Kallirhoe were dedicated. This cult linked Edessa with Hierapolis. Comparable religious conceptions are found in Patnae, Hatra and Harran. Just in Harran, astrology filled an important place in Edessa, together with a cult of the seven planets. The Sun and Moon were also worshiped separately in Edessa.

Christianity also penetrated to this city by various routes. Marcion's teachings became known there, as also those of Tatianus, while Bardaisan represented another form again. W. Bauer and Klijn think that there was no question of ecclesiastically organised Christianity in the 2nd C. in Edessa

B. Bardaisan's life

He was born in 154, and his name is brought into connection with the river Daisan in Edessa, on the bank of which he is supposed to have been born. Bardaisan might spent the first part of his life at or near the court, while his parents may have been of eastern descent. As a courtier of Abgar the Great, he led a quiet life in the midst of a group of pupils, living in the style of a Parthian nobleman. In this period he polemised against the Marcionites, and probably had contact with Aberkios, another opponent of the Marcionites. He had then already become acquainted with Christianity; in what way we do not know.

A certain intellectual curiosity, characteristic of the man Bardaisan, will no doubt have played its part in this.

In 216 Caracalla made an end of Edessa, independent existence and perhaps he left the city at that time and went to Armenia opposing Caracalla's intervention in Edessa, as a thinker and as courtier, possibly he then began a wandering life in Armenia. In any case he came into contact during these years with an Indian embassy to the emperor Elagabalus in 218, doing historical research and working for the propagation of Christianity. He probably died in 222.

C. Bardaisan's Teaching

The key word for his life and world view is 'liberty'. Man's freedom is bound up with the spirit, which is of divine origin and joins the soul when the latter descends through the 'seven' spheres of the planets to the human body at the moment of birth. The soul is endowed by the seven planets with various qualities, depending on the constellation at the hour of birth, which determine the outward fortunes of human life, wealth or poverty, power or subjection, a long or short life, health or sickness. The human body is subjected to those laws of nature which are specific for man. Thus the triad freedom, outward fortunes and nature, corresponds with the triad spirit, soul and body. During a man's life they determine the three levels of existence, the vegetative, the individual, and the level of liberty. The spirit connects man with God and His gift.

Originally there were 4 pure elements, light, wind, fire and water, each placed in one of the cardinal points, or lying one above the other according to weight. Above them was their Lord, in the depths was darkness, dead and without knowledge or activity. These 4 elements were perfectly free. By chance they came into movement and mingled with one another and confusion arose and the darkness mingled with them. The pure elements call upon their Lord, who sends the Word of Thought to create some order in the chaos. The world is partly free and partly unfree, because purity and darkness are mingled. All dead things are unfree. Man the highest creature in the world knows the liberty as a gift given him at the creation, but he also unfree in that he is subject to nature.

Bardaisan's Christology is not quite clear. Presumably he regarded Christ as the Word of Thought, or the 1st Word which formed the world. This Logos passed through Mary and sought lodging in Jesus. The Christology is therefore completely docetic. Jesus is known as teacher and new law-giver: salvation consists in knowledge.

He built up a new concept of life and the world, not breaking with the old but attempting to continue it in new forms combined with others. In his thought his anthropology and his cosmology are correlated each other, in all the concepts on the world.

-end -

CHRONOLOGY - 4.

ASIAN CHURCH

West Asia

The West

474. Zeno Byz. emperor (474-91)
476. Last Persian emperor deposed.
482. The Henoticon
484. Barsumas's Council of Beit Lepet. 484. Schism (Rome + Const.) -
485. Acacius, Nestorian patriarch (485-96)
486. Fourth Nestorian Synod (of Acacius). 488. Kavadh I, Persia (488-531)
489. School of Edessa exiled to Nisibis
491. Abraham of Kaskan (491-546) - monasticism 496. Kavadh exiled 496. Conversion of Clovis the Frank
497. Bactrian Huns (Xas) and Kavadh of Persia in exile. 497. Nestorian mission to Bactria.
- Fifth Nestorian Synod (of Babai). 501. Kavadh regains throne 519. Schism ends (Rome + Const.)
Henoticon condemned
523. Ethiopian invasion of Yemen. 527. Justinian (Byz.) 527-565
531. Chosroes I, Persia (531-579).

West Asia

The West

~~350 Theodora of Mopsuestia (350-428)~~

F

363. Ephrem moves to Edessa

363- Nisibis ceded to Persia

363. Emp Julian killed

364. Roman Empire divided.

371. The 3 Cappadocians

376. The Book of Illusions (?)

379. Ardashir II, Persia (379-383)

381. 2nd Ecum. Council (Constant.)

392 Theodora (350-428) made bp of Mopsuestia

395. Hun invasion

399. Yazdegerd I, Persia (399-428)

409. Edict of Toleration in Persia

409. Chrysostom deposed.

410. First Nestorian Synod (of Isaac)

410. Alaric sacks Rome

412. Rekhule, bp of Edessa. (anti-Nestorian)

420. Second Nestorian Synod (of Yabballaha)

421-22 Persecution in Persia

421. Varahan V, Persia (421-39)

424 Third Nestorian Synod (of Dadayeshu)

428. Nestorius made Patriarch of Const.

431. Nestorius deposed

431. Third Ecum. Council (Ephesus)

435. Liban, bp of Edessa (Nestorian)

440. Pope Leo I (440-61)

446 - Persecution in Persia

449. Rebeka Council of Ephesus

451. 4th Ecum. Council (Chalcedon)

Attila the Hun defeated

457 - Bahman, Nestorian patriarch (457-84)
Persian Nestorians flee Edessa, from Hunniphysite attack

457. Peroz, Persia (457-84)

457. Separation of Coptic Church

Asian Church

W. Asia

The West.

13-50 Abgar V of Osroene (13-50)

Dea

Death of Augustus Caesar (14)

Tiberius Caesar (14-37)

19 Gundaphar of India (19-

40 Addai, missionary to Edessa (?) (40)

Discovery of monsoons by Rome

50 Thomas, missionary to India (?)

Nero (54-68)

70 Destruction of Jerusalem

Titus (79-81)

Trajan (98-117)

100 (?) Odes of Solomon

N.T. substantially complete

Persecution of Christians

104 (?) Pkisha, bp. of Adiabene (?)

110 Tatian (? 110-180?)

Persecution of Christians in Bithynia

123 Bp (?) Semsam of Adiabene martyred (?)

140 (?) Gospel of Thomas (Edessa).

Marcion comes to Rome

150 (?) Bp Abercius finds Christians beyond Euphrates

~~154 Bardaisan (154-~~

Montanus (ca. 154)

172 Tatian returns to Asia

177 Abgar VIII of Osroene (177-212).

179 (?) Conversion of Bardaisan (154-

Irenaeus "Against Heresies"

I. Jan. 17 - Assignment - 10 min quiz in R.
II. Jan. 19. Assignment:

Park, pp. 28-43, Clark pp. 45-50
Paik pp. 43-60.
77-81

Jan 5
① Cath. Ch. K.
pp. 38-60
② Cath. Korea
28-37
48-50
130-135.

The First Protestants

Gutzlaff
R. J. Thomas
Byss + McIntyre
K. J. J. J.

Clark - pp. 59-72.

Jan. 26.
R. J. Thomas.

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Son, Bong-Ho, Ph. D.
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Dean of Students' Union

III. ~~Jan~~ Feb. 1 Assignment - in Feb. 8.

- (17) Park - pp. 51-56; 97-~~100~~⁹⁹; 107-~~110~~¹¹⁷
- (14) Clark pp. 88-101.; 109-121.

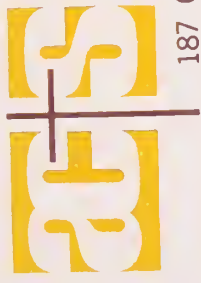
IV. Feb. 8. Assignment for Feb. 15

Clark - pp. 124-153. Rise of the Church.

V. ~~Feb 15~~ March. 2.

Clark. Ch. 7 - p. 154-185
One p. Summary of Veritas Method.

VI



Samuel H. Moffett, Ph. D.
Director
Han, Chul-Ha, Th. D.
Associate Director

I Read - pp. 28-37,
 pp. 48-50,
 pp. 94-95,
 pp. 130-135.

Jan. 12 Assignment
 in Quiz on Jan. 19

Part - pp. 28-43

Clark - 48-58

Kim & Ch. 130-135

de Caspary
 Ricci
 Chini
 Andre Kim
 100

F
 T.
 T.
 T.
 F

A. Answer with one or two words

1. The first Catholic priest in Korea was _____
2. The first known Christian books in Korea were by _____
3. The first foreign missionary to Korea was a native of _____
4. The first Korean RC priest was _____
5. Roman Catholic missions had a _____ year head start on the Protestants

B. True or False

- F 1. The first foreign missionary society to organize a mission to Korea was the Jesuits.
- T 2. The great persecutions of the Catholics were in 1801, 1839, 1846 and 1866, but there were many years of other persecutions.
- T 3. A Korean Catholic brought the faith to Korea even before the foreign missionaries arrived.
- F 4. ~~de Caspary was not really a missionary to the Koreans.~~
 Most missionaries were Spanish.
- T 5. One reason for the early persecutions was that the RC missionaries invited foreign military intervention in Korean affairs.



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True or False

The first Protestant martyr in Korea was a Presbyterian.

The first Protestant missionary to visit Korea was an American.

~~The great persecution of 1866~~

Many Protestants ~~are~~ were killed in the great Persecution of 1866.

R. G. Thomas, the first Prot. martyr was killed because he was a Christian.

The ~~first Christian~~ earliest Prot. community in Korea was started by ~~Shin Sang-hwan~~ western missionaries.

Complete

The first New Testament translation into Korean was by _____

Ross

The first Korean to ^{help} translate a NT book was _____

Ripstein (Yi Se-jung).

The "_____ " incident resulted in the death of R. G. Thomas, the martyr.

Gen Sherman.

The first western nation to make a treaty with Japan was _____

USA

The first book to describe a mission visit to Korea was by _____

Gutzwillf,



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아세아연합신학원
(주인생략)

1981 . 2 . 23

수 신 : 교수, 강사

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1981년 2월 23일

아세아연합신학연구원 교무처장 이 중





1890s

they are sent to the absent by the deacons. Those who prosper, and who so wish, contribute, each one as much as he chooses to. What is collected is deposited with the president, and he takes care of orphans and widows, and those who are in want on account of sickness or any other cause, and those who are in bonds, and the strangers who are sojourners among (us), and, briefly, he is the protector of all those in need. We all hold this common gathering on Sunday, since it is the first day, on which God transforming darkness and matter made the universe, and Jesus Christ our Saviour rose from the dead on the same day. For they crucified him on the day before Saturday, and on the day after Saturday, he appeared to his apostles and disciples and taught them to these things which I have passed on you also for your serious consideration.

Politics: Japanese with forces, Chin's rules
Tang-hak rebellion

Religion: Tang-hak & Chondo ky
Choi Chai - Woo
5 relations for Confucius
law of heart - clearing for Buddha
charms + magic from shaman
incense from 8th 2월 주
candles for R.C.

Japanese - Sin War + Japanese with
Muder of queen, Oct. 1895

Rise of Pan-Asianism, Ky. in Russ. legation
1894-05

1887 f. - Trip to North Korea 1890 - 1891 Miffett residence
1888 - year of tension

Spring 1888 - Interdict of 1888 bc. RC had started
a cathedral over holy place.

your Baby Rites

True

② → 1. The 1884 incident opened the way for the opening of the first legal Christian institution in Korea.

~~The first~~
~~Underwood of Appenzelle~~

③ → 2. The King of Korea bitterly opposed the work of Christian missionaries.
3. Within three years of the arrival of ^{Dr. Allen} the first ~~resident~~ Prot. mission, two Korean

④ → 1. ~~The three~~ ^{of the} most difficult problems the early ~~Christ~~ churches in Korea faced, in matters of Christian life and practice were _____

ancestral worship
phygam

① X → 2. V. and App were the first ^{resident} Protestant clergymen in Korea.

③ X → 4. Missionary work is often divided into three categories: evangelistic, educational and medical. ~~In what order~~ ^{chronological} did Protestant missions start these types of work in Korea in the following chronological order: first _____, second _____ and third _____.

5. ~~Evangelistic work in Korea~~

3 X 5. The earliest denominations to organize mission work in Korea were _____ and _____; and a third, ~~started~~ the _____ ~~work~~ began in 1860.

4 X 6. A very influential strategy of mission work called the Verbo Method was one reason for rapid church growth in Korea. One of its most important emphases was in _____ (2 or three words)



장로회신학대학

133 서울·성동구 광장동 353 (445) 3101~3

PRESBYTERIAN THEOLOGICAL SEMINARY

Kwangjang-dong, Sungdong-ku, Seoul, Korea

Growth
 I. Prepays 1884-1895. Foundation.
 II. Num 1895-1910. Num grew from a mere 800 to more than 167,000.
 a. 1895-1905 - First growth.
 b. 1905-1910 - Revival.

III. (1910-1919) Annexation + Harassment

Decline in number of adherents.

"Increase in missionaries + Korean workers, falling off of baptisms + adherents —
 the total is less in 1919 than in 1911. - Warren.

But communicant membership continues growth in Presbyterian (1929) +
 Northern Meth. (to 1925) (pp. 48-167), but not in S. Meth. where
 there was a period of decline (1912-1918) interrupting growth.

Reasons: -

1. Political persecution 1912 Conspiracy Case.
2. Economic depression - even more important than political pressure (Sh. p. 60).
 As Japanese exploit Korea, depressed Koreans emigrate - many were
 lost to church; follow-up was slow. No mission stations until 1914.
3. Education controversy, 1915. Excluded religious instruction

IV. (1919-45) Nationalism, imprisonment and persecution.

Growth of $4\frac{1}{2}\%$ 1920-21 (cf. with loss in 1919). From 1922-25 - 30% growth.

Evangelistic campaigns - both Presb + Methodist.

1932. Shinto controversy begins. -

Culte - Pak Tae-Sun (North so bad & prewar Korea).

Shearer - pp. 80-103. answeir for May 20
 Park 168-228

Shearer.



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Geographical analysis of Growth (1885-1935).

- | | | |
|-----------------------------|--|-----|
| Greatest growth - Northwest | N. Pyongan ⁷ , S. Pyongan ¹⁰ , Whangchai ⁵ (all N. Presb.) | 22 |
| Medium Growth - | N. Kyung sang ⁸ , S. Cholla ⁷ + Choyi (SP) ^{NP} | 15 |
| Low Growth - | S. Kyung sang ¹⁰ (AP), Hamkyung (CP) ⁷ , N. Cholla (SP) ⁷ , Kyungju-lee (AP) ⁹ | 38. |

Kyunggi (Seoul) - from 1914-39. Growth "was virtually nil" - p. 91 why?
 Not because of lack of effort. After 20 yrs. of intense work, missions + money -
 only 2,000 Communicant members. 1914 to 1939 - net gain of 2900 comm. - 2.9% a year.

N. Kyung sang. - Strong ground. "Many listeners but few believers" - p. 93.
 Growth begins 1905-07. Why? Yangban grip on tenant farms was
 loosened by Japanese occupation.
 1915 - growth slightly slows. Then picks up 1921-35, due to
 judicious use of foreign funds (p. 99 f.)

Northwest Korea. Here was the only area of really rapid growth.

Presb. in NW provinces were	66%	of total Kor. Presb. in	1905
	60%	" " "	1915
	56%	" " "	1925
	55%	" " "	1935.

1888 - 22 applic for baptism (p. 111). in P.Y. (Underwoods)
 1889 - 31 newly baptized Christians in P.Y.

- I. Foundation 1884-1894
- II. Explosion 1895-1914
- III. Crisis

8 Periods of Advance + Recession

- | | | | |
|---------------------------|------------|--|------------|
| 1. First advance | 1884-1904 | 1. Foundation | 1884-1894. |
| 2. The Great ingathering. | 1905-1914. | 2. Explosion in the ch. ch. | 1895-1905 |
| 3. Decade of decline | 1919-1919 | 3. Confession + Revival | 1905-1910 |
| 4. Revival of growth | 1920-24. | 4. Annexation + Immigration. | 1910-19. |
| 5. Recession | 1925-28 | 5. Imprisonment + poverty | 1919-28. |
| 6. Spectacular progress | 1929-37 | 6. Shintism + oppression. | 1928-38 |
| 7. War-time recession | 1937-45 | 7. Munimay exodus + WWII | 1938-45 |
| 8. Great advance | 1945-80 | 8. Brief freedom | 1946-50 |
| | | 9. The Korean War | 1950-53. |
| | | 10. Decade of Rebuilding + Splitting + Growth. | 1953-60 |
| | | 11. The Second Explosion of growth. | 1960-80. |

I. 1884-1905. pp 38-53.

Growth began to slow in 1910; decline in 1912

Communicant membership did not slow until 1914; first decline about 1927/8. - Shearer, pp. 48, 50.

Low ratio of community-communicant members: 1898 3.6-1 (even in 1910 was still 3.6-1).

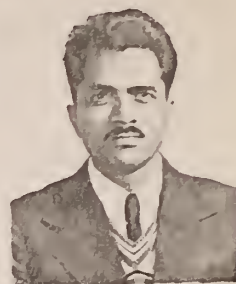
1907-42 average ratio 2.6 to 1. (Shearer p. 53)

Bible Classes - in North Korea in 1909, for Bible classes 1907- 60% of adherents attended. (Shearer, p. 55).

March 1, 1905 - first baptismal service held by a Korean pastor. Rev. Kiel, assisted by Miffett baptizes 201 people in P.Y. - Shearer, p. 59.

Cooperation (Miffett - pp. 45 ff.).

이 력 서



성 명 이슈와르 단 마간지
 부 친 파르 마르 마간지
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등록일 1964년 5월1일

안수일 1965년 6월13일

담당교회 Ashish Bhawan MEMBERS Adult 350 Children 150 Preaching Point 4

- 노회활동
1. 교회 지도자 훈련담당
 2. 시청각교육 담당
 3. 농촌선교 담당

가족상황 REV I.D. MAGANJI CHRISTIAN COMPOUND, NEELMUCHI 458441
 MADHYA-PRADESH. INDIA

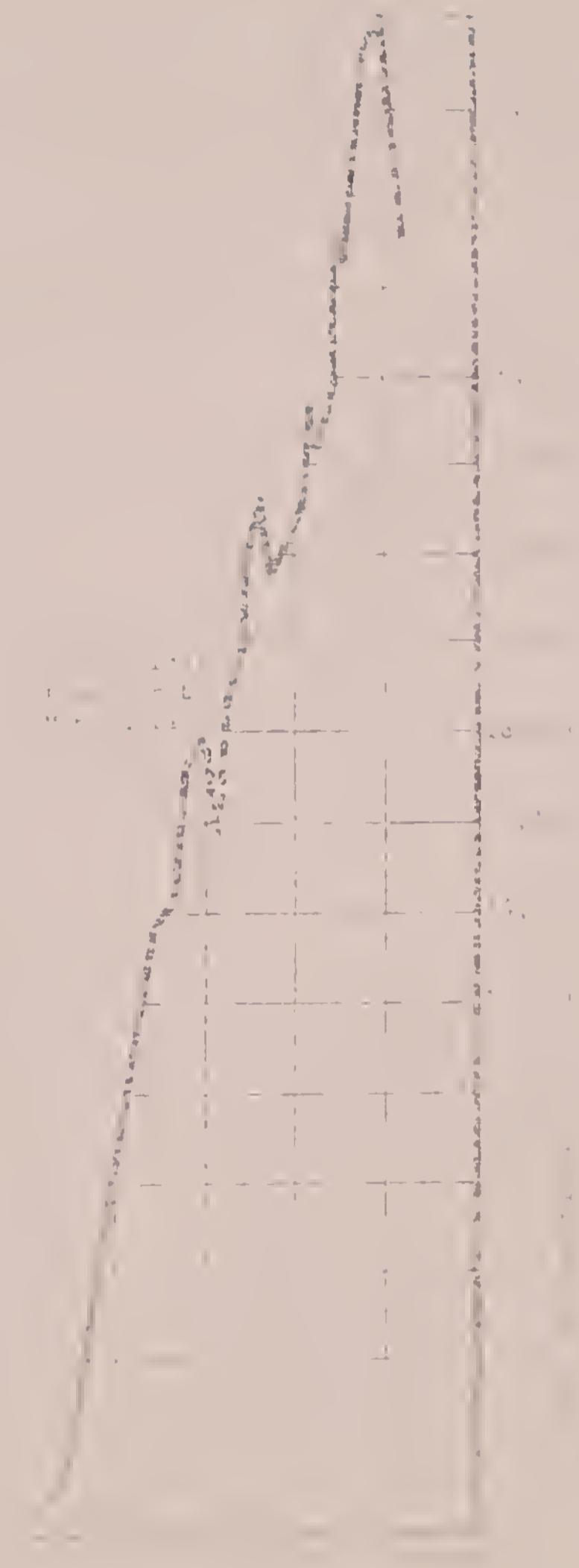
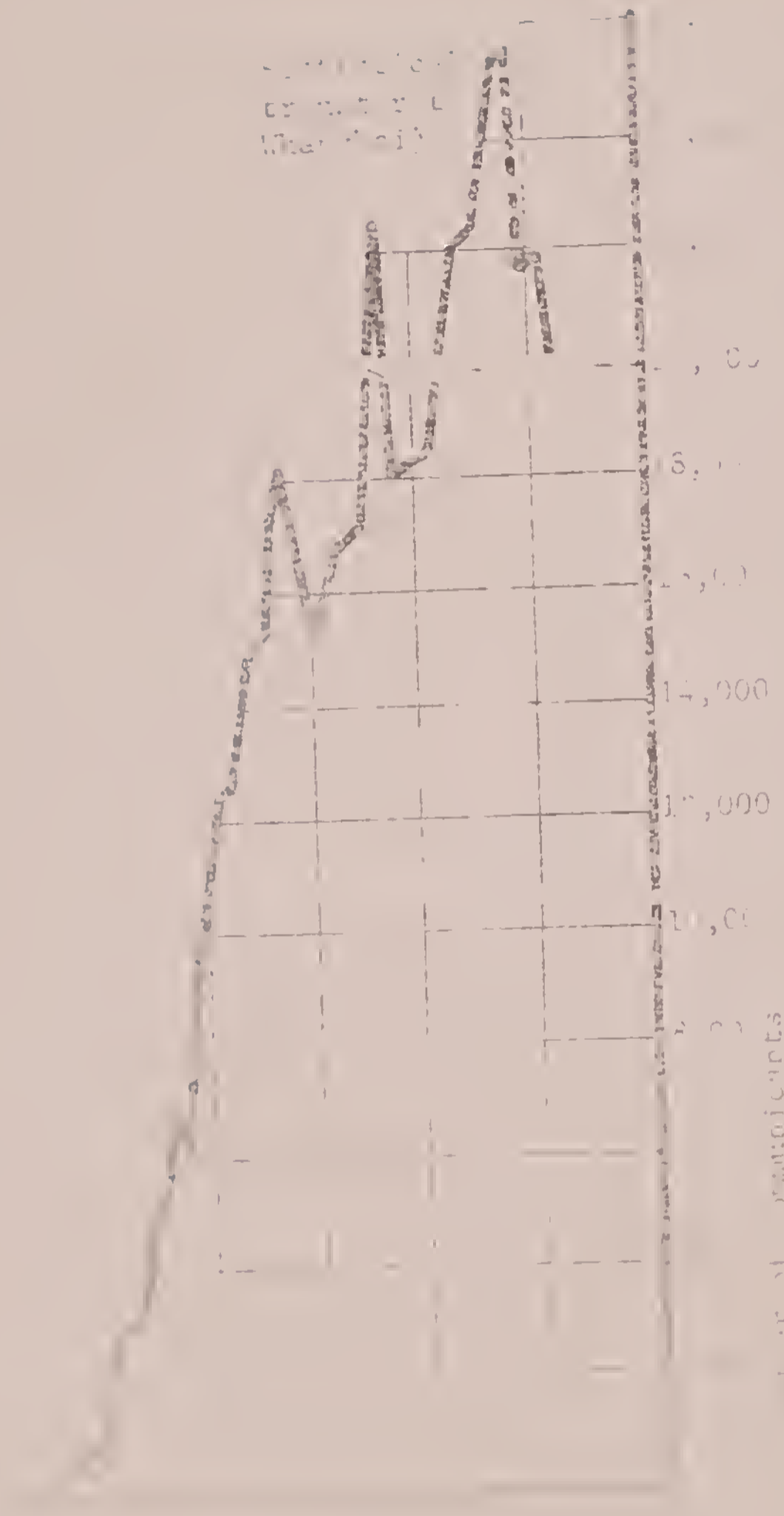
이름	나이	관계	직업
SNEHLATA Maganji	37	부인	간호원
BERNICE	12	장녀	중학생
BARNABAS	11	장남	중학생
JOSHUA	10	차남	국민학생
MATTHEW	6	삼남	국민학생

현재 장로 회신학대학의 대학원에서 선교학 전공 중 (신학석사과정)

상기사항은 사실과 틀림없음 1980년 4월19일

Rev. I.D. Maganji

I.D. Maganji





Number of Commuters



Number of Commuters



Mrs. Henry Munro Bruen

109 Nassau Drive

Savannah, Georgia 31410

Dec. 30, 1978

Rev. Samuel H. Moffett
Presbyterian Mission
CPO 1125
Seoul 100, Korea

RECEIVED JAN 1 1979

Dear Sam Moffett:

I think a letter I sent you in September was lost in the mail, so I am writing again for some information. Please excuse me if this is just a repetition. I think you will be glad to know that my manuscript is being typed now but there are just a few items I would like to check on.

Does the Seminary have any record of ~~Kim~~ Sung who was the first associate pastor of the First Church in Taiku? When did he graduate from the seminary and what was his native place?

KIM CHUN-IL

I will enclose Mr. Adams' remarks.

Also, Hong Sung Han Moksa who was a missionary to China I would like the same information. Would the alumni or the seminary like a picture of him?

Please send me the same information about Yi Tai Yung. I know he was a native of our province.

The first Protestant Christian in our province was Kim Chai Su who went with Dr. Adams from Fusan as helper in 1897. He became a minister and changed his name to Kim Kee Wan. What year did he graduate? He died in Taiku-1941.

What year did the Korean General Assembly send the first missionary to China? What was his name and where was he from?

Perhaps you could turn this list over to Dr. Rhee. Do you know where I could get the following information? What year the Catholics started work in our province? A French priest was in Taiku when the Adams and Johnsons arrived. There were two Seventh-Day Adventist families south of Taiku, a German couple and an American couple. But of course much later. I would like to know the year they arrived there.

I am sending you some articles that you might find of interest. With best wishes for a good year to you and Eileen.

Sincerely

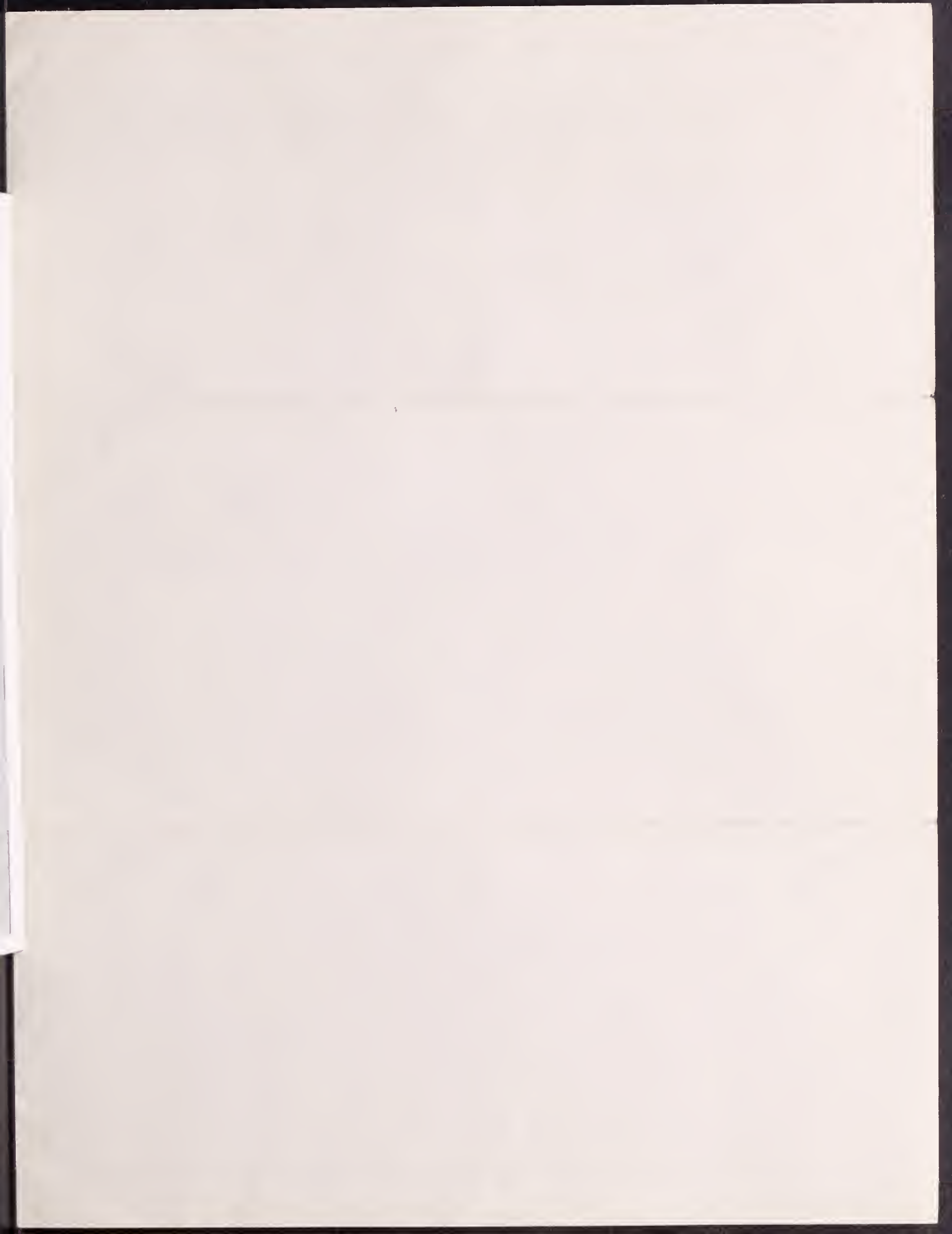
Clara H Bruen

Mr. Adams reports "After the Church helpers connection had ceased I proposed to the City Church that they call an ordained minister as their pastor. They were at first loathe to do this but after some urging consented on the condition that he be called as an associate pastor with myself. It was mutually agreed that the arrangement should be only until the meeting of Presbytery in the Fall, at which time, if agreeable to both parties the question of a regular call should be discussed. So far Mr. Kim Chun Il has given the greatest satisfaction, both to the congregation and to myself. He is doing a splendid work both in spiritual quickening, and in the organization of all the church's activities. His spiritual, consecrated, intelligent practicality is of a character heretofore unknown to the Christians here, and I look forward to a prospect of his permanency with the liveliest satisfaction.

The graded school of the church has passed through severe financial embarrassment during the year and is still in the midst of it. There has not been the best management of it, and I myself, though nominally in charge, have given no attention. As a result it has suffered, but under the energetic administration of Mr. Kim it also is in the way of great improvement. There are now 90 boys and 60 girls in the two graded schools which the church supports.

What year > when
graduated + native
place





Hong Sung Han Moksa
Co pastor of the
First (Central) Church
in Taiku
1912-1917

Fall of 1917 - Missionary
of the Korean Presbyterian
Church to Shantung, China

Earliest Westerner in Korea?



asian center for theological studies
and mission

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Samuel H. Moffett, Ph. D.
Director

Han, Chul-Ha, Th. D.
Associate Director

Son, Bong-Ho, Ph. D.
Acting Dean of Academic Affairs

Lee, Jong-Yun, Ph. D.
Dean of Students

Ma-ri = Marinheiro (marine)
sailor

Petropolis sailor lived in Korea

Fr. MANUEL TEIXEIRA

St. Joseph's Seminary
MACAU

Sympy. 32 014/8

8

...ed was not as open as he thought. In June a Korean junk sailed into Chefoo harbor with a French tricolor at its foremast. It brought a French missionary, Father Ridel, and a crew of Korean Christians with reports of "a foul and wicked massacre".

"For many years these devoted agents of the Papacy have hidden themselves in that almost unknown and strictly watched Kingdom," wrote Thomas to his mission board. But now "two bishops and seven missionaries have been barbarously tortured and then beheaded." It was the beginning of the great persecution of 1866 under the Prince-Regent, the Taewon-kun.

When the French planning a retaliatory naval strike against Korea, asked Thomas to go along as interpreter he leaped at the chance, willfully blind to the fact that he would be arriving in the midst of a merciless nationwide hunt for Christians and that sponsorship by an invading foreign navy was no way to commend the gospel to unbelievers. Even when the attack was postponed, and Thomas changed to a more innocent-looking, 50 meter, two-masted trading ship, the Gen-

gave-robbing would be another matter. Even trade was in a different category, so that whereas a shipwrecked vessel involuntarily entering Korean waters could expect fair treatment, a ship forcing its way for uninvited commerce in restricted areas should be prepared for trouble.

What Really Happened?

A Korean church history enthusiast, Mr. M. W. Oh, has fitted together as many pieces of the puzzle as he could find in an article "The Two Visits of the Rev. R. Je. Thomas to Korea" in the R.A.S. Transactions for 1933 (vol. 22). He found that the Sherman's first stop was at the island of Paengyong-do. From there it proceeded to the mouth of the Taedong River, zig-zagging its way up the swollen stream for "four tides," watched all the way by curious crowds and sharp-eyed magistrates. A report sent to Seoul carefully described the foreigners. Of Thomas they wrote, not altogether accurately, "Age 36, 200 cm tall, yellow hair, black beard, gray clothes, felt hat, black shoes a British subject".

At one place, a group of Catholics, thinking the ship

Robert Thomas' last letter before his death, written from Chefoo, China, August 1, 1866 and mailed to his mission board in London. He concludes with the hope that his trip to Korea "may subsequently" exercise a most beneficial reflex action on our mission.

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was a French relief vessel, boarded it to seek help. Thomas comforted them, tried to explain that though he was not a Catholic he was nevertheless, like them, a Christian, and gave them religious books and a silver coin bearing the likeness of Queen Victoria. The Koreans went a way still convinced he was indeed, secretly, a French Catholic, for had he not given them a medal with the image of the Virgin Mary?

On August 21 as the ship neared Pyongyang a police

boat appeared to warn off the foreign vessel. Its chief was invited on board and then apparently was seized and rashly held as hostage while the Sherman demanded an interview with the Governor. Enraged officials ordered the vessel attacked. Subsiding flood waters grounded the vessel in the mud. Helplessly stuck, for two weeks it desperately warded off assault by arrow and gunfire. Finally, blazing pine boats were floated against the doomed ship, and it caught fire.

My father came to Pyongyang less than 24 years after the Sherman disaster. One of his helpers, the Rev. Han Sok-ehln, met eye-witnesses of the attack on the Sherman. They had seen a white man in the smoke on the burning deck, shouting "Jesus," and throwing books to the people lining the shore. But their stories differed as to how Thomas died. Some said he perished in the flames. Some said he drowned. The most widely accepted account was that he was killed by a soldier on the shore, to whom he offered a Bible as the man hesitated before striking him.



ANSWER TO TODAY'S PUZZLE

C	O	R	T	E	Z	A	D	O	R	E	A	L	L	Y					
O	P	I	A	T	E	B	E	V	E	L	N	O	T	E					
B	L	U	E	B	E	A	R	D	S	W	I	F	E	G	O	D	L	E	T
C	O	R	N	S	G	O	A	T	S	L	A	I	R	S	L	A	W		
D	I	S	S	A	R	E	I	N	S	H	A	N	D	Y	P	O	S	E	
E	R	E	H	O	R	N	E	P	E	T	O	S	F	E	W	E	R		
F	E	S	I	V	E	P	U	R	E	R	T	R	E	B	L	E			
A	T	I	V	E	S	S	E	R	E	S	E	R	A	P	E				
A	N	G	L	E	R	P	U	L	P	I	T	R	I	M	L	B	S		
S	T	R	E	S	P	A	N	E	L	O	P	I	N	E	L	E	T		
S	E	E	R	O	R	A	N	G	E	J	U	I	C	E	A	I	G	U	
A	C	E	E	M	I	L	E	P	A	P	U	A	G	L	E	A	N		
M	E	N	R	I	D	D	O	R	I	E	S	Q	U	E	S	T	S		
P	A	R	T	I	C	H	O	L	E	C	L	I	R						

Bridal
Accept

He was offered a flattering position as teacher in charge of the Anglo-Chinese School in Peking, but refused. Korea was too much on his mind. When, late in March, the annual Korean embassy arrived at the Chinese capital he hastened to try to see the envoys.

News From Korea

The Korean embassy was usually jealously guarded from foreign contacts by the Chinese, but Thomas' knowledge of the Korean language won him admission somehow, and he managed to meet a merchant from Pyongyang who was willing to talk. To his pleased surprise, Thomas discovered that the books he had distributed on the Korean coast had circulated as far north as Pyongyang.

The merchant had seen one, read it, and found it good. "Yasu kyo eheiki meu choosoida," is how Thomas romanized the man's Korean, translating it, "The books of the doctrine of Jesus are indeed excellent".

Thomas asked about religion in Korea. There were eleven French Catholic missionaries there, he was told, and thousands of converts.

Moreover, he discovered, there were no Buddhist temples inside any Korean towns, a fact which seemed to him to indicate unusual opportunities for propagating Christianity.

He soon found out that Korea was not as open as he thought. In June a Korean junk sailed into Chefoo harbor with a French tricolor at its foremast. It brought a French missionary, Father Ridel, and a crew of Korean Christians with reports of "a foul and wicked massacre".

"For many years these devoted agents of the Papacy have hidden themselves in that almost unknown and strictly watched Kingdom," wrote Thomas to his mission board. But now "two bishops and seven missionaries have been barbarously tortured and then beheaded." It was the beginning of the great persecution of 1866 under the Prince Regent, the Taewon-

and burned. Great mystery surrounded the affair. One report said that all had been killed. Another rumor circulated that the missionary, Thomas, had escaped death, since he was dressed as a Korean and spoke Korean. His parents in Wales hoped against hope, preserving a tattered clipping from the London and China Telegraph, dated as late as Oct. 5, 1868, reporting that "a few days ago a letter written in Chinese was thrown into the compound of Messrs. Ferguson & Co., and on its being opened, appeared to be a letter from the Corea saying that two Europeans—one of them Thomas—were alive and well ... but (that) interference (would be) likely to assure his death."

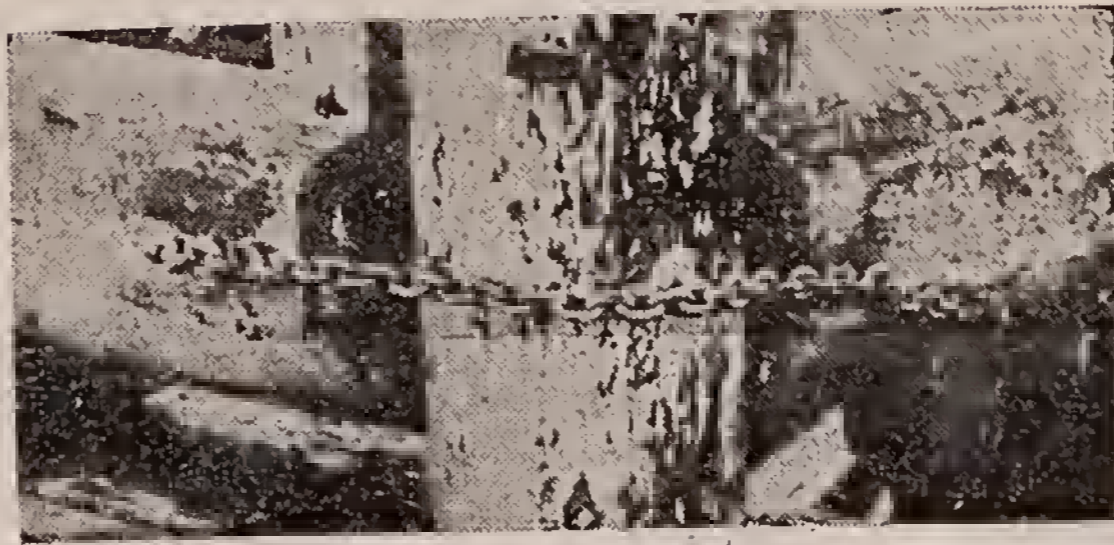
Another mystery was the real purpose of the General Sherman's voyage. Observers had noted that it seemed too heavily armed for an ordinary trading ship. Rumors were rife in the North China ports that royal tombs near Pyongyang hid coffins of solid gold. Some conjectured that the Sherman was after more than regular trade. They whispered of grave-robbing at the worst, smuggling at the best.

This might explain yet another question. Why was the Sherman attacked? Only a few weeks earlier another American schooner the Surprise, had been wrecked on the Korean coast. Its crew however, had been rescued and courteously escorted to China. This was standard Yi dynasty procedure. But smuggling or grave-robbing would be another matter. Even trade was in a different category, so that whereas a shipwrecked vessel involuntarily entering Korean waters could expect fair treatment, a ship forcing its way for uninvited commerce in restricted areas should be prepared for trouble.

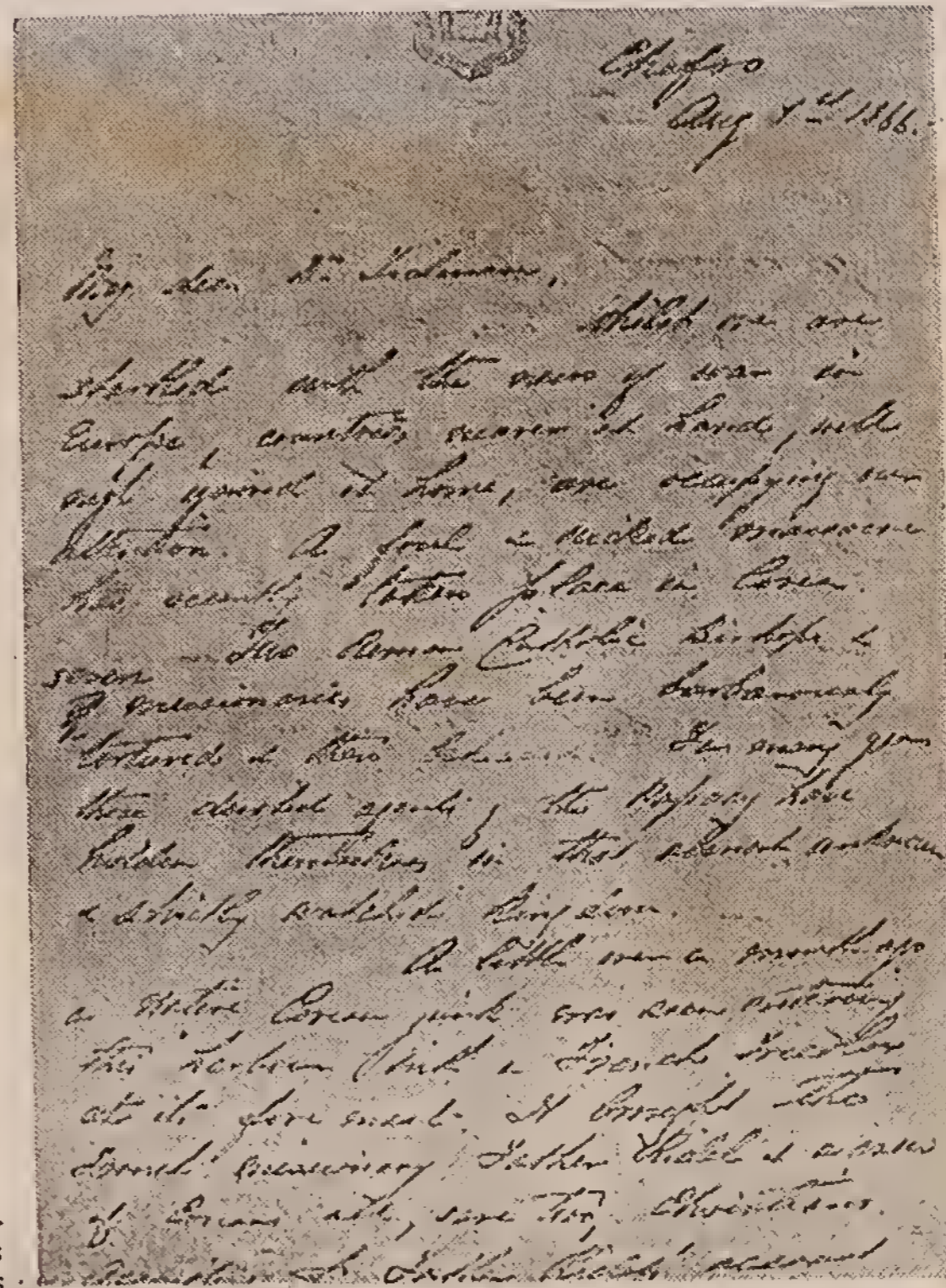
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The East Gate of Pyongyang in which the chains of General Sherman were displayed. We had



The schooner's chain.



Robert Thomas' last letter before his death, written from Chefoo, China, August 1, 1866 and mailed to his mission board in London. He concludes with the hope that his trip to Korea "may subsequently" exercise a most beneficial reflex action on our mission.

